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CONSTRUCTIVE BIBLE STUDIES

EDITED BY

ERNEST D. BURTON

THE LIFE OF CHRIST

THE UNIVERSITY OF CHICAGO PRESS
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THE LIFE OF CHRIST

FOR THE USE OF CLASSES IN SECONDARY SCHOOLS
AND IN THE SECONDARY DIVISION OF
THE SUNDAY SCHOOL

ADAPTED FROM THE LIFE OF CHRIST BY

ERNEST D. BURTON AND SHAILER MATHEWS

By

ISAAC BRONSON BURGESS

THE UNIVERSITY OF CHICAGO PRESS
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PREFACE

The Life of Christ by Burton and Mathews, published in 1900, upon which this volume is based, contains the following preface:

> In the preparation of this volume we have had specially in mind the needs of students in academies and colleges, and in the advanced classes of Sunday schools. It is our hope in some measure to promote the thorough, systematic study of the Bible, and in particular the historical study of the gospels along such lines as are ordinarily followed in constructive and historical work. Such study has, we are convinced, a proper place in the curriculum of every academy and college. The reasons which in the past have denied to the Bible and to biblical history what was freely granted to other ancient classics and to other ancient history are rapidly ceasing to exist, and the day must soon come when trustees and faculties will see their way to respond to the demand already made by students for thorough instruction in the Bible. Of the proper spirit and aim of such study we speak on a later page.
>
> It is not less firmly our conviction that the Sunday school should have a curriculum of study as carefully and as intelligently graded as any other school, and that this curriculum should include a thorough course in biblical history. Such a course, covering both the Old Testament and the New, dealing with teachings as well as events, and recognizing relations of events as well as mere facts, should occupy not less than three or four years. The present work has been prepared with the thought that it should constitute the middle third of such a course in biblical history, properly following a thorough study of Old Testament history, and itself to be followed by a study of the history of the apostolic church.

These words appropriately introduce the present volume. The need for constructive and historical Bible study is more keenly felt than ever before, especially in the Sunday school.

This volume is intended for students of high-school and academy rather than of college age. In revising Burton and Mathews' *Life of Christ* matter which seemed too abstract or detailed has been cut out, the form of statement has often been simplified, and matter which would appeal to the imagination and the emotions has been freely added. Everywhere the concrete has been emphasized and action rather than discourse.

In reading the proofs I have been greatly aided by the skill and

judgment of Professor Frank M. Bronson of Morgan Park, Ill. My son Robert has verified many of the references and the sympathy and suggestion of my wife have added to the value of the book. My greatest obligation is to Professor E. D. Burton, editor of this series. It was at his solicitation that I undertook to prepare the volume, and it is only by his patient and active help generously and constantly given that I am able to complete it.

ISAAC B. BURGESS

CAMBRIDGE, MASS.
August, 1908

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SUGGESTIONS FOR USING THE BOOK

Attention of teachers and students is called to certain features of the method of study involved in the plan of this volume.

1. It demands, first of all, *a mastery of the facts of the Scripture narrative.* The student is brought face to face with the gospels, which are our principal sources of knowledge for the life of Jesus. The first duty of a historian is the mastery of his sources. Nothing should be allowed to take the place of this or to crowd it out. Whatever else a course of study based on this book may or may not accomplish, it will be largely a failure if the student fails to acquire as a permanent possession the gospel narrative of the life of Jesus.

Such an acquisition requires not only an open and eager mind in the first contact with the facts, but a repeated and varied review of these facts. To secure this there should be frequent repetition of the analysis of the Life of Christ contained in the Table of Contents, and faithful use of the "Review Questions" repeatedly given throughout the volume. In addition, the cross-references will be found most valuable not only in intelligent review but also in correlating the details of Christ's life so as to bring out its main purposes and achievements. For this reason the cross-references have purposely been made numerous. It is not to be inferred that every student will need to look up every reference. The context will often call to mind the incident or comment referred to. The indices at the end of the volume will also be found useful in review.

2. It demands *real and vital understanding of the Scripture material.* The student should constantly ask himself: "What is the actual meaning of this? For what thought in the mind of the speaker did these words stand? Where was he when he said them?"

It is to secure such understanding and to give definiteness to the student's work that the "Questions and Suggestions for Study" are inserted. We regard the use of these or similar questions by students in studying and by teachers in teaching as almost indispensable to the success of the plan of study here outlined. *Especially important is it that the questions marked with a * be answered in writing.* Teachers should receive the papers containing these answers from the pupils, correct them carefully, and return them.

The questions calling upon students to "tell the story" of gospel incidents should be made the occasion of earnest effort toward artistic story-telling after the fashion so well described in W. L. Hervey's *Picture Work.* Such efforts of the constructive imagination high-school pupils are not too old to hear and the power to tell a story well is a valuable asset. In gaining vivid and definite ideas as to gospel scenes the pictures in this volume and those provided for the note-

book which accompanies it will be a help. Other similar material is suggested on pp. 13, 14, and in paragraph 33. Pictures may well be studied by means of question and answer in the way well illustrated by Forbush in his *Travel Lessons on the Life of Jesus.*

3. The method aims *to encourage the student to do constructive work.* Out of the Scripture material, rightly understood, he is encouraged to make for himself a "Life of Christ" which, though necessarily only a sketch or foundation, shall be, as far as it goes, true to the sources and the facts. Unless unavoidable obstacles exist, this part of the work ought by no means to be neglected. Personal experience convinces us of its high utility.

The earlier chapters of this volume contain detailed and illustrated instructions as to the method of doing it, and the specially prepared notebook will still further assist in it.

4. The book is divided not into lessons but into chapters. The limits of these chapters have been determined not by the amount of work which can be assigned for a lesson but by the nature and relations of the material itself. In assigning lessons teachers should be guided by the ability of their students and other conditions.

It is highly desirable that the whole book be covered as it stands but omissions may be made if this is done with a definite plan. The work should be complete from some point of view and the continuity of the narrative should be preserved. The Perean ministry of Jesus is from many points of view interesting and valuable, but it consists largely of discourses and contains comparatively few events in Jesus' life. Classes which must cover the book between September and June may devote but two lessons to the eight chapters given to this ministry by simply reading the Bible text rapidly and taking the summary in paragraph 249 and the review questions in paragraph 253.

5. This volume is based upon Stevens and Burton, *Harmony of the Gospels*, third revised edition, 1904. While the possession of that book by the student is desirable, it is not indispensable, since the references to the passages treated are conspicuously given.

Some teachers will prefer that students construct their own harmonies. This may be done by cutting the parallel passages cited out of two inexpensive testaments and pasting them into a blank book in parallel columns under the proper headings.

6. These studies provide for thorough historical and constructive work. But through them all, however exacting and intellectual they may seem, the aim has been to enrich the religious life through a closer and deeper knowledge of the life of Jesus. Were it not for this aim, not one page of the book would have been written.

BOOKS ON THE LIFE OF JESUS AND KINDRED TOPICS

SCHÜRER, *The Jewish People in the Time of Jesus Christ.* Division I, 2 vols.; Division II, 3 vols. New York: Scribners. $8.00.

Very complete with full references to literature. The larger topics are treated with literary ability.

MATHEWS, *A History of New Testament Times in Palestine.* New York: Macmillan. $0.75.

Gives the essentials in the briefest form.

EDERSHEIM, *Jewish Social Life.* London: Religious Tract Society. Pp. 342. $1.25.

Illuminating and interesting.

GEORGE ADAM SMITH, *The Historical Geography of the Holy Land.* New York: Armstrong. $4.50.

MACCOUN, *The Holy Land in Geography and History;* with 154 maps. 2 vols. Chicago and New York: Revell. $2.00.

Smith is fuller and more scholarly. MacCoun's small volumes are very attractive and contain maps of every kind and for every locality in Palestine.

BURTON, *Relief Map of Palestine,* conforming to the surveys of the Palestine Exploration Fund. 41×28 inches. Chicago: Atlas School Supply House. $12.00.

Small reproductions of this map, without names, in heavy brown cardboard, can be procured of the Sunday-school supply houses for 5 cents apiece, $3.00 a hundred.

American Revised Bible. New York: Nelson & Co., or American Bible Society. All styles and prices, including Bibles with references, dictionaries, and concordances.

The excellence of the American Revision of the Bible is being more and more recognized.

WEYMOUTH, *The New Testament in Modern Speech.* London: James Clarke & Co. $1.25.

STEVENS AND BURTON, *A Harmony of the Gospels for Historical Study.* New York: Scribners. $1.00.

This *Life of Christ* is based on this harmony.

TRUMBULL, *A Pilgrimage to Jerusalem.* Philadelphia: The Sunday-School Times Co. $2.50.

Illustrated by many recent and excellent photographs of scenes in Palestine.

HASTINGS, *A New Dictionary of the Bible;* with maps and illustrations complete in one volume. New York: Scribners. $5.00 (in press).

Do not confuse with the five-volume edition of Hastings, published some years ago.

BURTON, *A Short Introduction to the Gospels.* Chicago: The University of Chicago Press. Pp. 144. $1.00.

EDERSHEIM, *The Life and Times of Jesus the Messiah.* Two vols. New York: Longmans, Green & Co. $1.50.

FARRAR, *The Life of Christ.* New York: E. P. Dutton. $1.50.

RHEES, *The Life of Christ.* New York: Scribners. $1.25.

SANDAY, Article "Jesus Christ" in Vol. II of Hastings, *Bible Dictionary.* New York: Scribners. Also published separately by Scribners at $1.00.

ANDREWS, *The Life of Our Lord upon the Earth.* Revised edition, 1895. New York: Scribners. $2.50.

STALKER, *The Life of Jesus Christ.* New York: Scribners. 45 cents; large-type edition, $1.50.

GILBERT, *The Student's Life of Jesus.* New York: Macmillan. $1.25 net.

FORBUSH, *The Boy's Life of Christ.* Pp. 320. New York: Funk & Wagnalls. $1.25.

Edersheim is full and contains detailed explanations of Jewish customs. Farrar is vivid in its style and very popular. Rhees is topical and has references to literature. Sanday is not a narrative life, but deals with the larger questions of Christ's ministry in a scholarly and interesting way. Andrews is largely devoted to chronology and geography. Stalker is very brief but notably clear and sympathetic and adapted to those whose time for study is limited. The words "Student's" and "Boys'" sufficiently describe, perhaps, the books of Gilbert and Forbush.

SEELEY, *Ecce Homo.* Pp. 369. Boston: Little, Brown & Co. $1.00.

A group of studies upon the work of Jesus which have held a high position for many years.

HUGHES, *The Manliness of Christ.* Published in several forms; inexpensive.

By the author of *Tom Brown's School Days* and written in the direct and lively style of that famous book.

BRUCE, *The Training of the Twelve.* New York: Armstrong. $2.50.

A strong and discriminating book upon a part of the work of Jesus which is sometimes neglected.

SPEER, *Studies of "The Man Christ Jesus."* New York: International Committee of Y. M. C. A. $0.65.

By one of the most successful workers with young men in America.

JENKS, *The Political and Social Significance of the Life and Teachings of Jesus.* New York: International Committee of Y. M. C. A. $0.50.

MATHEWS, *The Social Teaching of Jesus.* New York: Macmillan. Pp. 235. $1.50.

UNDERWOOD AND UNDERWOOD, Stereographs to illustrate the Life of Jesus. A set of thirty-six is sold in a case for $6.00.

These views are referred to by number in this volume. A book has been prepared by W. B. Forbush called *Travel Lessons on the Life of Jesus* (New York: Underwood. $0.50), which explains these thirty-six views and the method of using them.

For further references as to poems and pictures, see paragraph 33. See also under "Art," "Literature," "Poetry," in the Index of Names and Subjects; and note the Index of Passages on pp. 304 ff. The specially prepared notebook published by the University of Chicago Press to accompany this volume contains additional maps and pictures.

HISTORICAL INTRODUCTION

PALESTINE DURING THE LAST TWO CENTURIES BEFORE CHRIST

1. Judea before the Rise of the Maccabees.—When Alexander the Great died in 323 B. C., his vast empire was divided among his generals, and after years of fighting there finally emerged four strong kingdoms, or, as some call them, empires. Of these the two strongest were Egypt and Syria. Palestine lay between these two states, and as all the great roads ran through it, and as it was certain to be very important in the case of war, to say nothing about its tribute, each state endeavored to hold it. So it was thrown back and forth between them. It was altogether too small and weak to make any objection, and it paid its tribute to Egypt or Syria, as the circumstances demanded, or even divided it between them. For almost the entire century, from 300 to 200 B. C., it was under the power of Egypt. At last, however, in 198 B. C., Antiochus III, the Great, finally got possession of the entire region, and Judea was firmly in the power of Syria.

Though there were many Jews all over Palestine they actually controlled and infused with their ideas only a little territory about Jerusalem no larger than a fair-sized American county. This was called Judea. Not only were Samaria, Galilee, and the east-Jordan regions situated outside of Judea, but it was even smaller than the old Kingdom of Judah, for the Philistine cities of the plain encroached upon it on the west and the Idumeans had invaded the South Country, even occupying the stronghold Hebron. Not only did Judea center about Jerusalem, but it might even be said that Judea was Jerusalem, just as the Roman Empire was once nothing but the city of Rome and the fields about it. Its very government was that of Jerusalem. For although the high priest, the head of the Jewish religion, was at the head of the state, he was assisted by the town council or senate of Jerusalem. This senate was the highest court, but it also made such laws as were needed; and, together with its presiding officer, the high priest, administered the government. By the time of Jesus this senate

had lost some of its powers and had become somewhat different in character. It was then known as the Sanhedrin.

So it is clear that whatever history Judea should ever make would have to be centered around its sacred capital, where its high priest presided over the priests in the great temple and over the elders in the senate. Now this close union of religion and politics was to have very important results. For if one were touched, the other would be, too, and if the Jews should be suspected of being untrue subjects of Syria, a part of their punishment would almost certainly fall upon their religion. And this is what actually happened.

It must not be thought that the influence of Alexander ended with his early death. His farsighted statesmanship led to the spread and permanence of Greek ideas over the whole world. The Greek language, literature, art, religion, government, planted in the seventy cities founded by Alexander, attracted attention and gained favor in contrast with the generally inferior ideals of the Orient. Judea felt this influence. So this period from 323 B. C. to the time of the Maccabees is called the "Greek Period" of Jewish history, not the Egyptian nor the Syrian.

The Jews engaged in trade all over the world were obliged to learn and use Greek, the language of commerce, and about 250 B. C. a translation of the Jewish scriptures from Hebrew into Greek was begun, partly to give foreign people everywhere a chance to read them, partly, however, to make them accessible to those Jews scattered everywhere who could not read Hebrew. This translation, called the Septuagint, was undertaken under the direction of King Ptolemy II (Philadelphus), patron of Greek learning, for his library in Alexandria, Egypt. The writers of the New Testament quote from this version of the Old Testament more frequently than from the original Hebrew version. Owing to special favors accorded them throngs of Jews came to Alexandria and participated in the Greek studies for which it was famous. It became next to Jerusalem the greatest Jewish center in the world, and from it must have gone out a constant influence tending toward the introduction of Greek ideas into Jerusalem. But Jerusalem itself was girt by a circle of cities, Greek, or fast becoming Greek—Samaria on the north, Philadelphia on the east across the Jordan, Askelon and Gaza on the west. It is no wonder

that a strong party of influential Jews favored the introduction of Greek ideas. We read of a Greek school and gymnasium erected by the Jews; of neglect of the law, circumcision, and the Sabbath; of priests playing with the discus, and of a high priest who sent to Tyre a large offering for Heracles.

But this Greek, or Hellenizing, tendency among the Jews was checked in a remarkable way. Antiochus the Great, who had taken Judea from Egypt but had himself been defeated by the Romans in 190 B. C., had a son, Antiochus, later called Antiochus Epiphanes, who came to the throne of Syria in 175 B. C. The new king was an enthusiast for all things Greek, including the Greek religion. Almost immediately he became involved in war with Egypt. He made expedition after expedition against that country, but each time was prevented by the interposition of the Romans or by some defeat from gaining a complete victory. In the course of these campaigns he became convinced that the most religious people among the Jews—the scribes and their disciples, or, as they were also called, *the Pious*—were more friendly to Egypt than they were to him. So he determined to punish them. He sacked Jerusalem, broke down its walls, and carried off all the sacred vessels from the temple. But this was not the worst. He determined to break down the Jewish religion, since he regarded it as the one thing that kept the Jews from becoming good subjects of Syria. Being a rash, impulsive man, he went about his work very savagely. Many were put to death for reading the law, for observing Jewish rites, for refusing the flesh of swine. He sent out officers to see that the Jews obeyed him and many of the party of the Pious were killed or forced to hide in caves in the mountains, "where they lived like beasts and fed on herbs." The temple in Jerusalem was desecrated by the impure revels of the Greek worship and dedicated to Zeus, and a pig was sacrificed to Zeus upon an altar built upon the great altar of burnt sacrifice. He compelled the Jews to eat food offered to idols and to go in procession to Bacchus, carrying ivy.

2. **The Revolt of the Maccabees and the Pious.**—But the Hebrew law and the sanctuary found their champion in Judas, called Maccabaeus, i. e., the hammer (cf. Charles Martel). In the words of a Jewish historian (I Macc. 3:3, 4), "he put on a breast plate as a giant and girt his warlike harness about him, and he made battles, protect-

ing the host with his sword. In his acts he was like a lion and like a lion's whelp roaring for his prey." His courage and religious faith combined with the mad excesses of Antiochus brought to his standard not only the Pious but all who loved the nation. "All his brethren helped him and fought with cheerfulness the battle of Israel" (I Macc. 3:2).

In his first battle he killed the opposing general Apollonius, took away his sword; and thereafter fought with it all his life long. Again and again he defeated armies sent against him by Syria—armies which outnumbered his own three or four to one. Once the Syrian general was so sure of victory that he bargained with the merchants to sell them Jewish captives at the rate of ninety for a talent, hoping thus to pay the tribute owed by Syria to Rome. The slave dealers followed the army so closely that when Judas conquered he took from them the very money they intended to pay for the Jewish slaves and used it in the defense of the "sanctuary and the laws." These words "sanctuary and the laws" were continually in the mouth of Judas. On the eve of battle he gave his soldiers such watch words as "The Help of God" and sent them into battle "fighting with their hands and praying to God with their hearts." See the spirited account of the Battle of Beth-horon in Longfellow, *Judas Maccabaeus*, Act III.

He succeeded in recovering Jerusalem, all but the citadel, cleansed the polluted and neglected temple in the court of which he found "shrubs growing as in the mountains," and reconsecrated it with "songs and citherns and harps and cymbals" in December, 165 B. C. In 161 B. C. the Syrians coming into Judea with overwhelming numbers defeated and killed Judas Maccabaeus.

3. **The Rise of the New Theocracy of Judea.**—But the death of Judas did not check the revolt. His brothers, first Jonathan and then Simon, carried it forward until, owing in part to dissension between rivals for the throne of Syria, they recovered the citadel of Jerusalem and Judea became practically independent. Furthermore, first Jonathan and then Simon was made high priest, as well as military and civil head of the state, and the office was declared hereditary in the family of the latter. The son and grandson of Simon were warriors and gradually by diplomacy and arms extended the bounds of Judea until they included Philistia, Idumea, the country east of the Jordan,

Samaria, Galilee, and indeed almost all that had been ruled over by Solomon.

Judas Maccabaeus had been very much opposed to the Greek influence of his day and full of zeal for the law. He, therefore, as a rule had the support of the party of the Pious, who in consequence of his successes grew stronger and stronger, while the Jews who sympathized to any degree with the Greeks grew weaker and fewer. But when the later Maccabees, even though they were high priests, showed little regard for religion, formed foreign alliances, and gave themselves almost exclusively to politics and war, the Pious opposed them and gradually began to be known as Pharisees, i. e., Separatists, because they wanted Judea to make no foreign alliances and to devote all its energies to keeping aloof from everything that was defiling from their point of view, i. e., not Jewish. When thus opposed the Maccabaean high priests sought the support of the liberal party or Sadducees, whose fathers had been among those who had favored the introduction of Greek customs. The Sadducees thus in alliance with the priesthood and with the rulers became influential but were never so popular with the people as the Pharisees. Schürer (Div. I, Vol. I, pp. 2, 3) thus sums up the results of the Maccabaean period, 165 to 63 B. C.:

> This Pharisaic tendency had its origin in conflicts of the Maccabaean Age. During the course of these national struggles the legalistic (paragraph 36*b*) party not only obtained the victory over those favorably inclined toward Greek learning and customs, but also secured the entire confidence of the people so that they (i. e., the legalistic party) were encouraged to put forth claims of the most extravagant and immoderate description. The scribes were now the rulers of the people. No other intellectual or political force was sufficiently strong to counteract their influence in any appreciable degree. The battles of the Maccabaean Age, however, were also epoch-making in the political history of the Jews. By them was the foundation laid for the construction of an independent Jewish commonwealth. . . . . Judea became an independent state under native princes, and continued in this position until conquered by the Romans.

4. **Roman Rule.**—The Romans had established a protectorate over the East by defeating Antiochus the Great of Syria at Magnesia in 190 B. C. (see paragraph 1). They did not see fit to govern it directly, but exacted a great tribute from Syria and exercised control over the larger affairs of the kingdom as it seemed best to them.

I Macc., chap. 8, tells how Judas Maccabaeus made a treaty with them and gives the exact words of the treaty. (This chapter is very illuminating as to the way in which Rome was regarded by the Jews of that day. It is quoted in part with comment in Goodspeed, *History of the Ancient World*, p. 315.) We have seen, too (paragraph 1), how Rome kept Antiochus Epiphanes from successfully invading Egypt.

Finally, however, the increasing disorders of the East compelled Rome to take a more direct share in its government and Pompey the Great, in large measure because of the eloquence of Cicero in his speech for the Manilian law, was sent out in 66 B. C. to conquer Mithradates and regulate the affairs of the Orient. While there he was appealed to by two rival Maccabaean high priests—the brothers Hyrcanus II and Aristobulus—who were actually at war. He settled the matter by conquering Jerusalem for the Romans after a bloody conflict, and is said to have entered the temple and penetrated even into the holy of holies sword in hand.

This was in 63 B. C., only a few weeks from the time when Cicero in Rome was delivering his speeches against Catiline in which he praises the world-wide conquests of Pompey. The Jews became subject to Rome and never again established their independence. Pompey made Hyrcanus II high priest, but did not allow him to be king. In fact, most of the administration of the state was in the hands of a very keen, able man, Antipater, who was not a real Jew, but an Idumean, and who had been for some time the chief adviser of the weak Hyrcanus II.

5. **Herod the Great.**—This condition of affairs lasted for several years, Antipater being aided in the government by his two sons, Phasael and Herod. The Jews, especially the members of the Sanhedrin, as the senate of Jerusalem was now called, hated Herod most heartily, since he was very severe in maintaining order in Galilee, and usurped what they believed their prerogative, especially in the matter of inflicting the death penalty. But when Antipater was killed by a rival, it looked as if his sons might succeed him in the control of Hyrcanus II and the state. This aroused dangerous and violent opposition. Phasael came to his death and for many years Herod occupied a precarious position. But finally, by his indomitable energy in crushing opposition and his cunning in securing the support

of the Roman rulers, he was victorious, and in 37 B. C. established himself as king over all Palestine. In order to preserve the Maccabaean succession he married Mariamme, a princess of that house.

Herod was an unscrupulous man, but for many years (37–4 B. C.) he maintained peace on the frontier and peace within his kingdom. His subjects seldom loved him, but they never rebelled against him. He was a great builder, not only of temples and colonnades in heathen cities, and of public buildings at Jerusalem, but of entire cities as well. In his treatment of the Jews themselves Herod mingled severity and generosity. He put down disorders very cruelly, but in time of famine he remitted taxes, and even sold his gold dishes to buy food for his people. The Pharisees did not like him, for he surrounded himself with learned Greeks, built heathen temples in Palestine, and had Greek games celebrated every four years at Jerusalem. He also deposed and appointed high priests in a most arbitrary way, many of those appointed being Hellenistic Jews from Alexandria. Yet, in order to secure the good-will of the priests and the people at large, he rebuilt the temple with great magnificence, and surrounded it with huge pillars and marble courts.

During the earlier and the later years of his reign he was especially anxious about making his position as king secure, and executed every person he thought might prove a dangerous rival. Among his victims were Hyrcanus II, his own wife Mariamme, and her mother and brother, his own uncle, and three of his sons. When he died the people begged Augustus not to appoint any more kings.

6. **Palestine after the Death of Herod I.**—But Augustus paid no attention to this request, and divided the kingdom of Herod, according to the king's will, between his three sons. Archelaus had Judea, Samaria, and Idumea, until he was removed for bad government in 6 A. D., when his territory was made into the Roman province of Judea. Herod Antipas had the tetrarchy of Galilee and Perea. Herod Philip had another tetrarchy composed of a number of small territories lying to the east of Galilee. These were the three political divisions of Palestine during all the lifetime of Jesus save the first few months.

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7. **Questions and Suggestions for Study.**—(1)* What two kingdoms strove to gain possession of Palestine and why?[1] (2) What is

[1] The questions distinguished by a * are for written answers; see "Suggestions for Using the Book," p. 11.

the period of Egyptian control? (3) What of Syrian? (4)* What was the geographical extent of Judea at this time? (5)* Show clearly the close connection between religion and politics in Judea. (6)* Give some of the ways in which the spread of Greek ideas influenced the Jews. (7) In what ways did Antiochus Epiphanes offend and oppress the Jews?

(8)* Show from the narrative the religious character of the revolt under Judas Maccabaeus. (9) What qualities and actions of his would attract the people?

(10) Describe the success of the Maccabaeans who followed Judas. (11) Why did they fail to retain the support of the Pious? (12)* What were the religious and political results of the Maccabaean period?

(13) When and where did the Romans conquer Syria? (14)* When and why did they take away the independence of Judea?

(15) Describe the character of Herod the Great. (16) Account for his rise to supreme power. (17) What good things did he do? (18)* Describe his attitude to the Jews. (19) What great Romans were connected more or less directly with the history of the Jews?

8. **Supplementary Topics for Study.**—1. The general influence of world-history upon that of the Jews in the centuries immediately before Jesus.

The greatest work is that of SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. I, Vols. I, II. Smaller books are: MATHEWS, *A History of New Testament Times in Palestine;* RIGGS, *History of the Jewish People during the Maccabean and Roman Periods.* Consult also KENT, *History of the Jewish People during the Babylonian, Persian and Greek Periods;* STEVENS AND BURTON, *Harmony of the Gospels*, Appendix VI, "Leading Events of Jewish History."

2. Greek influence among the Jews.

KENT, pp. 271–322; SCHÜRER, Div. I, Vol. I, pp. 194–218; GOODSPEED, pp. 208–39, especially p. 221, "Comparative Studies," Question 3.

3. The Heroic Element in Judas Maccabaeus.

The apocryphal books of I and II Maccabees (found in many family Bibles) and LONGFELLOW, *Judas Maccabaeus.*

4. Herod the Great.

SCHURER, Div. I, Vol. I (with full bibliography).

PART I

THE THIRTY YEARS OF PRIVATE LIFE

CHAPTER I

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS: THE ORIGIN AND PURPOSE OF THE GOSPELS

9 (§ 1). **Prolcgue of John's Gospel.**[1] **John 1:1–18.**
10 (§ 2). **Preface of Luke's Gospel.** **Luke 1:1–4.**

To the Teacher.—This introductory matter may be omitted for a time in the case of those pupils who can best be interested by immediately taking up the narrative of Christ's life. After a few weeks, however, even the youngest will feel the need of knowing what is here presented and will ask questions about it. Then use the chapter, at least for reference.

9 (§ 1). **Prologue of John's Gospel.—John 1:1–18.**—These verses, commonly called the prologue of the Gospel of John, are not, strictly speaking, a part of the gospel narrative of the life of Jesus on earth, but are prefixed to the gospel somewhat as a modern writer puts a preface or an introduction to his book. They stand before and somewhat apart from the narrative of the book, and are designed, by the use of words which were familiar to those who would read the book, to set forth a true conception of Jesus as the one mediator between God and the world, the Word of God become flesh.

John here emphasizes especially these thoughts: The Word of God, he through whom God has expressed himself to the world, is one who perfectly reveals God; he was "in the beginning;" as far back as thought can go he was already there; existed, moreover, in

[1] When the title of a division of a chapter is preceded by two numbers, one in parentheses, the latter number preceded by §, the latter refers to the corresponding section in the *Harmony of the Gospels for Historical Study*, by William Arnold Stevens and Ernest DeWitt Burton. The titles bearing this double notation are taken from that book by permission of the publishers, Charles Scribner's Sons. It is suggested that the numbered divisions of the present book be referred to as paragraphs, the divisions of the *Harmony* distinguished by the § being called sections. Thus paragraph 9 of this book (see above) deals with § 1 of the *Harmony*. Paragraphs bearing but one number deal with matters for which there is no exactly corresponding section in the *Harmony*.

"fellowship with God;" was himself "God." All things that are came into existence through him; he is the sole and only agent of creation; he has always been in the world, giving light to men; they have tried to shut out the light, but have never wholly succeeded; the light has gone on shining, giving light to every man that comes into the world, and life to all that receive him, who thus become sons of God. And now indeed he has become man, and we have seen his glory, revealing to us truly, as an only son reveals a father, the glorious nature of God.

The pupil should study the above summary carefully, comparing every sentence of it with the prologue of John's Gospel and also with the similar prologue to John's first epistle (vss. 1–4). He should concentrate his study on the ideas conveyed by "beginning," "Word," "reveal," and, in the epistle, "declare," "life," "fellowship."

10 (§ 2). **Preface of Luke's Gospel.—Luke 1:1–4.**—These verses, commonly called the preface of Luke's Gospel, should be read very attentively. They contain the only distinct statement by a gospel writer of the material which he had at his command, and the method in accordance with which he worked in producing his book. John 20:30, 31 is the only other passage in which a gospel writer states what his purpose in writing was. These verses (Luke 1:1–4) state or imply several facts of great interest. Consider what we learn from them as to what had at the time of this preface already been written about Jesus; as to the kind of testimony upon which these writings were based; as to Luke's care and method and purpose in writing.

11. **The Gospels.**—For the meaning of this Saxon term, cf. Matt. 4:23 with Luke 4:18 (using margin, Revised Version, in each case). See also Luke 2:10. They were all written by disciples of Jesus, and two of them bear the names of apostles. They are all written in Greek; cf. paragraph 1. They were all written between 60 A. D. and about 100 A. D.

They are not and do not profess to be complete histories, but we have in them four pictures of Jesus. These pictures differ from each other because the men who painted them, though all believers in Jesus, differed widely in personality, surroundings, and training, and also because of the different natures and needs of the people for whom the several pictures of Jesus were intended. The better we

understand for what readers each evangelist (writer of evangel or gospel) wrote, and what he wished by his gospel to do for them, the more perfectly can we understand his book and the Jesus of whom he writes. For this reason a brief study of the characteristics of each gospel is here given.

12. **The Gospel of Mark.**—The gospel which stands second in order in our Bibles is the shortest, the simplest, and probably also the oldest of the four. It has no prologue, like John's; no preface, like Luke's; no story of the infancy of Jesus, as have Matthew and Luke; but, after a very brief sketch of the work of John the Baptist, goes on to tell the story of Jesus' public ministry, dwelling here especially on his deeds and reporting his discourses much less fully than any of the other three. It is the majestic figure of Jesus, as he walked and worked and taught among men, that has impressed the writer, and it is this that he seeks to bring before his readers. "Power" has often been said—and justly—to be the keyword and thought of the gospel.

The Mark to whom from early times the gospel has been ascribed is doubtless the John Mark mentioned in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; Philem. 24; I Peter 5:13; II Tim. 4:11. Very ancient tradition affirms a connection of the apostle Peter with this gospel; and it is more than likely that Mark derived a considerable part of his material from what he had heard Peter tell concerning Jesus. The gospel was probably put forth before, but not long before, 70 A. D.

13. **The Gospel of Matthew.**—Of all our four gospels Matthew has the most distinctly Jewish tone and color. Apart from any tradition respecting its author, the gospel itself would show us that it was written by a Jew and for Jews. Notice its very first phrase, "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" its frequent references to the fulfilment of Old Testament prophecies (1:23; 2:6, 15, 17, 18, 23, etc.); its use of Jewish names, such as "the holy city" (4:5), "the lost sheep of the house of Israel" (10:6; 15:24), and numerous other indications scattered through the gospel. It is evidently the purpose of the writer to confirm the faith of his fellow Jewish Christians in Jesus as the Messiah foretold in prophecy.

Of Matthew the apostle the New Testament gives us very little account beyond the fact that he was a publican (or tax gatherer) and thus a business man of some means, when Jesus called him to follow him (Matt. 9:9; 10:3).

Many of the narratives in Matthew are found in nearly the same words in Mark, though not infrequently the order of events is different in the two gospels. It is probable that in these cases the narrative in Matthew is derived from Mark, the change of order being usually due to a desire to bring the narratives into connection with the teachings which they illustrate, or to bring teachings on the same subject together. For this reason in studying the life of Christ we usually follow Mark's order in preference to Matthew's. Our Gospel of Matthew was probably published not many years after the Gospel of Mark.

14. **The Gospel of Luke.**—The Luke whose name our Third Gospel bears is undoubtedly the beloved physician whom the apostle Paul mentions in Philem. 24; Col. 4:14; II Tim. 4:11. These passages show him to have been a companion and fellow-worker of the apostle. If, as is generally believed, he was present wherever he uses the pronoun "we" in the Acts narrative, then Acts 16:10–40; 20:6; 21:17; chaps. 27, 28, tell us of journeys which he took with the apostle.

The preface of Luke (see paragraph 10) prepares us not to expect a distinct argumentative purpose in his gospel, such as we find in Matthew. His aim was to tell, as completely as the facts accessible to him permitted, the story of Jesus' life, and this that he might furnish to Christians trustworthy information concerning that life as a whole, rather than to prove any particular proposition concerning him. In both respects the book corresponds with this expectation.

Yet the gospel is not wholly without a distinctive character of its own. Emphasizing the *power* of Jesus less strongly than does Mark, it presents what may perhaps be called in a very broad sense the *social* side of his life and teachings more emphatically. The intimate relation of Jesus with mankind, in the family, in the Jewish church, and in the state; his subjection to the law, Jewish and Roman; his obedience to parents; his friendship for the publicans and sinners, for all however low or poor—these things appear in Luke as in no other gospel.

This gospel was put forth about the same time as Matthew's, not far from 80 A. D.

15. **The Gospel of John.**—In John 20:31 we read: "But these are written that ye may believe [i. e., continue to believe] that Jesus is the Christ, the Son of God, and that believing ye may have [i. e., continue to have] life in his name." From these words it is evident that the gospel was written to maintain the faith of the readers in Jesus as the Christ, the Son of God, and so also their spiritual life in him. This is confirmed also by the whole gospel, which, in chaps. 1–4, gives examples of the beginnings of faith in Jesus, and of unbelief; in chaps. 5–12 depicts the growth of faith and unbelief; in chaps. 13–17 shows the reward of faith in the fuller revelation of Jesus to his disciples; in chaps. 18, 19, the apparent triumph and dreadful culmination of unbelief in putting Jesus to death; and in chap. 20, the triumph of Jesus over death, justifying and confirming faith. The Gospel of John was written in all probability for gentile Christians. It was quite certainly the latest of our gospels and was probably published about 100 A. D.

The gospel has been from very early days attributed to John the apostle, son of Zebedee, so often referred to in the other gospels, though never mentioned by name in this one; and this tradition is sustained by the fact that the gospel contains many evidences of having proceeded from one who had lived on intimate terms with Jesus.

16. **Other Sources for the Life of Jesus.**—In the study of the life of Jesus it is usual to depend almost entirely upon the four gospels, and this plan will be followed in the present study. But it is well to remember that there are other valuable sources, some of them older than our gospels. If all our four gospels had perished in the early centuries, and every quotation from them also, we should still know much about Jesus.

(*a*) Non-Christian writers could tell us something. Josephus, the Jewish historian, mentions Jesus in one passage (*Antiquities*, xx, 9, 1), and perhaps also in another (*Ant.*, xviii, 3, 3). Tacitus, the Roman historian, speaks of him in his *Annals* (xv, 44), as also Pliny in his *Letters* (x, 96), to which is to be added a possible reference in Suetonius (*Vita Claudii*, chap. xxv). The Talmud, the great Jewish lawbook, repeatedly refers to Jesus under slight disguises.

(*b*) The very existence of the Christian church and the records of its history attest the existence of Jesus, and bear important testimony as to his character, influence, and date. This most valuable testimony, often forgotten, is of the highest significance.

(*c*) The epistles of the New Testament, especially the letters of Paul, bear very important testimony. A life of Jesus based on the epistles of Paul would be meager, indeed, compared with the gospel record, but, if we had not the gospels, would be of inestimable value. As matters are, the testimony of Paul has a peculiar value, because it comes directly from the pen of an apostle well trained in the learning of his time and yet of independent and masterful character who was at first a vigorous opponent of the faith in Jesus, and because Paul's letters are older than any of our gospels. From these writings alone we could learn the great capital facts respecting Jesus.

(*d*) The land of Palestine is sometimes called "the Fifth Gospel," because a study of it so illumines and enlarges the four written gospels. By the study of the Holy Land we mean a study not only of its geography, valuable as that is, but also of its history and its customs. Its customs may be the more easily studied because they have continued to this day, unchanged to a degree almost incredible to an American. The ideal way to study Palestine is by a personal visit, and this method is becoming every year more feasible and more widely adopted. In 1904, for instance, eight hundred Bible students from the United States chartered a great steamer and attended a World's Sunday School Convention in Jerusalem. Many who read these lines may look forward to treading some day the very soil on which Jesus walked.

Meanwhile we have the excellent books on Palestine referred to elsewhere (see e. g., pp. 13, 14), and may get much help from maps and pictures, especially relief maps and stereoscopic pictures, because these by giving the third dimension produce the impression of reality impossible in the ordinary representation on a flat surface. The Introduction has shown us some of the historical influences which produced the Palestine of Jesus' day; the next two chapters contain much about the geography and the customs of the land.

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17. **Questions and Suggestions for Study.**—(1) Read carefully John 1:1–18 and paragraph 9. (2)* What are the main ideas of the

prologue? (3) What is the probable purpose of the references to John the Baptist in vss. 7, 8, 15? (4) What relation does the prologue sustain to the rest of the gospel?

(5)* Read carefully Luke 1:1–4 and paragraph 10; then state what these verses show respecting early gospel writings and the method and purpose of Luke.

(6)* What is the meaning of the word "gospel"? (7) In what respects do the gospels agree? (8) What produces the differences in them?

(9)* State the chief peculiarities of the Gospel of Mark. (10) Give a short sketch of the life of Mark, using the Scripture references given. (11) What relation did the apostle Peter probably have to this gospel? (12) What words of Peter in Acts appropriately describe Jesus as presented in this gospel? (Acts 1:21; 10:38.) (13) When was this gospel put forth?

(14)* In what way does the Gospel of Matthew indicate its Jewish character? (15) What does the gospel itself show to have been the purpose of the evangelist in writing it? (16) What habit of writing has he as to the order of the teachings of Jesus? (17) What do we know about Matthew's life? (18) When was his gospel published?

(19) Who was Luke the evangelist? (20)* What phase of Jesus' life and teaching does he specially emphasize? (21) When was the Gospel of Luke published?

(22)* In what words does the Gospel of John state its own purpose? Explain the meaning of these words. (23) Show from an analysis of the gospel itself how it carries out this purpose. (24) For whom was it specially written? (25) From whom does this gospel take its name?

(26)* From what sources other than the four gospels can we derive information concerning the life of Jesus? (27)* Name three non-Christian writers who speak of him in their works. (28) How do the existence and records of the Christian church bear witness to his life? (29) What part of the New Testament outside the gospels contains the most valuable evidence? (30)* What gives peculiar value to the testimony of the epistles of Paul? (31) What influences in the two centuries before Christ changed the character and sur-

roundings of the Jews and how did they change them? See paragraphs 1–6. (32) What are the best substitutes we can find for a trip to Palestine?

18. **Constructive Work.**—Let the student in not more than three hundred words write chap. i for his "Life of Christ" in four paragraphs:

1. The sources for the life of Jesus.

2. A very short description of each of the four principal sources, so as to show the difference between them.

3. What the preface of Luke shows as to how he made his book.

4. What the preface of John shows as to the work of Christ.

19. **Supplementary Topics for Study.**—1. The sources of the life of Jesus (in general).

ANTHONY, *An Introduction to the Life of Jesus* (especially useful on the extra-biblical sources); GILBERT, *The Student's Life of Jesus*, pp. 13–78; SANDAY, art. "Jesus Christ," in HASTINGS, *A Dictionary of the Bible*, also published as a separate book; BURTON, in *Biblical World*, December, 1895.

2. The testimony of the epistles to the life of Jesus. A very instructive study may be made by reading through the epistles of Paul and gathering all the references which he makes to the life of Jesus, and then arranging these so as to give his connected testimony, and noting what facts in Jesus' life he emphasizes.

KNOWLING, *Witness of the Epistles;* GILBERT, *Life of Jesus*, pp. 74–78.

3. The Gospels.

GLOAG, *Introduction to the Synoptic Gospels;* DODS, *Introduction to the New Testament;* BRUCE, in *Expositor's Greek Testament;* BURTON, *A Short Introduction to the Gospels.*

CHAPTER II

THE ANNUNCIATIONS

(§ 3).	**The Two Genealogies.**	
	Matt. 1:1–17.	**Luke 3:23–38.**
21 (§ 4).	**Birth of John the Baptist Promised.**	
		Luke 1:5–25.
22 (§ 5).	**The Annunciation to Mary.**	**Luke 1:26–38.**
24 (§ 6).	**The Annunciation to Joseph.**	
	Matt. 1:18–25.	
25 (§ 7).	**Mary's Visit to Elisabeth.**	**Luke 1:39–56.**

20. **The Gospel Narratives of the Birth of Jesus.**—The narratives which are studied in chaps. ii, iii, and iv of this volume are found in

the gospels of Matthew and Luke. Our oldest gospel, Mark, contains no story of the infancy, and the same was doubtless true of the Gospel of Matthew in its oldest form. There is other evidence also to indicate that the earliest narratives of the life of Jesus, both oral and written, began with the public ministry of Jesus or, to speak more exactly, with the ministry of John the Baptist (Mark 1:1; Acts 1:21, 22; 10:36, 37). We must therefore think of these accounts of the birth and infancy of Jesus, found in Matthew and Luke, as having been published some time after the facts respecting the other periods of Jesus' life had become well known, probably after the death of Peter and Paul, which occurred some thirty or forty years after the death of Jesus. Then for the first time these records came to the knowledge of Christians generally.

In the early chapters of Matthew and Luke there are certain difficulties that have long perplexed Christian scholars. It does not fall within the scope and plan of this book to discuss these difficulties. They can be properly dealt with only by those who have had experience in the historical method of study, and a fuller knowledge of the life of Jesus and of the early Christian church than most of those who use this book can be expected to possess. They will find themselves best equipped for later and deeper research by a thorough mastery of the exact statements of these sources for the birth and infancy of Jesus. To the study of these statements just as they stand upon the page we shall for the present confine ourselves.

It should not be inferred because there are difficulties that these chapters are of inferior worth to us. They not only furnish us evidence as to the time, place, and circumstances of the birth of John the Baptist and of Jesus, but help us to breathe the atmosphere into which Jesus was born and to share the inspiring hopes of a coming deliverer cherished by the Jewish people of his day. Matthew emphasizes the Christian conviction that Jesus was the Messiah, the King anointed of God, promised in the Old Testament. Luke's story, on the other hand, expresses in the elevated language of Hebrew poetry the exalted conception which the followers of Jesus held of him as the Son of God and Savior of the world, born of a woman and kin of every son of Adam.

The word "Annunciation," used in the title to this chapter, is used

in its strictest technical sense of the announcement of the birth of Jesus made to his mother Mary and in a wider sense of other announcements of the same event at about the same time. These annunciations convey a lofty conception of Jesus' mission to the world. The words of the angel and the way in which these words were received can be understood only when we remember that the devout Jews had for many years been expecting and praying for the Messiah and for a forerunner who should prepare the way for his coming. See Luke 2:25, 26 and notes on Mark 1:2; also paragraphs 34 and 58.

21 (§ 4). **Birth of John the Baptist Promised.—Luke 1:5–25.**—*Vs. 5*, "Herod, king of Judea," viz., Herod the Great; cf. paragraph 5. "Of the course of Abijah": cf. I Chron. 23:6; 24:1, 10. *Vs. 9*, "his lot was," rather, it fell to him by lot. The different duties of the worship were assigned by lot, and the burning of the incense was considered the most honorable part of the daily service. *Vs. 11*, "on the right side of the altar of incense": i. e., the right hand to one looking from the Holy of Holies—the south. In the holy place the altar stood just in front of the veil separating it from the Holy of Holies, the table for the shewbread being on one side of the holy place, and the golden candlestick on the other. The position of the angel is therefore as if he had just come out of the Holy of Holies. See, for the altar, Exod. 30:1–10. *Vs. 17*, "in the spirit and power of Elijah," etc.: reproving the people for their sins, as Elijah had done. See Mal. 4:5, 6. "To turn the hearts of the fathers to the children," i. e., bring fathers and children into union and sympathy. *Vs. 23*, "departed unto his house." Cf. "for the place of his house" vss. 39, 40.

22 (§ 5). **The Annunciation to Mary.—Luke 1:26–38.**—*Vs. 26*, "the angel Gabriel": cf. vs. 19. "Nazareth": see paragraph 23. *Vs. 27*, "of the house of David": most naturally understood to refer to Joseph. *Vss. 32, 33*. These verses predict of Jesus those things which in II Sam. 7:12–17 are promised to the Son of David. Compare with these words those of the Jewish hymn quoted below in paragraph 34. *Vs. 35*, "The Holy Ghost," etc.—observe the correspondence between the character of the power to which the birth of the child is due and that of the child himself. It is upon this that the emphasis of the sentence is thrown.

23. **Nazareth.**—About opposite the southern end of the Sea of Galilee the range of mountains that forms so large a part of western Palestine is deflected to the west, terminating in the abrupt mass of Carmel, and leaving in the general line of the range a considerable triangular plain—the famous plain of Jezreel or Esdraelon. Here more than one of Israel's great battles were fought. East of it lies Mt. Gilboa, where Saul was slain together with his son Jonathan whose "soul was knit" to the soul of David, the great ancestor of Jesus (I Sam., chap. 31; II Sam., chap. 1), and at the foot of Gilboa, too, lies the spring where Gideon tested his army before they attacked the Midianites (Judg., chaps. 6 and 7); at Mount Tabor near by, the Jewish Joan of Arc, Deborah, defeated the army of Sisera (Judg., chaps. 4 and 5). On Mount Carmel, jutting out into the sea, Elijah defied and slew the prophets of Jezebel (I Kings, chap. 18), and through the plain of Jezreel many years later Jehu drove furiously to slay the wicked queen (II Kings, chap. 9). All these historic places are plainly seen from a range of hills bounding the plain on the north, sometimes called the Nazareth range.

The highest point of these hills is at Neby Sa'in, 1,602 feet above the sea. Between Neby Sa'in and the plain of Esdraelon, about two miles south of the former, is Jebel Kafsy, 1,280 feet above the sea-level, nearly 1,000 feet above Esdraelon. Climb Kafsy from Esdraelon, and looking into and across the valley —more exactly it is a saucer-like basin—between Kafsy and Sa'in, you will see the village of *El-Nasira* on the southern slope of Sa'in, 450 feet below its peak. The town contains 7,000 to 8,000 inhabitants, and its very name identifies it as Nazareth, the home of Joseph and Mary. In the time of Jesus it was perhaps no larger than it is today, and possibly was not in quite the same location. Its noble spring, however, now known as the Virgin's Fountain, was unquestionably where it is today, and on the great hill that rises behind it Jesus often watched the ships on the Mediterranean, less than twenty miles away, and the caravans as they went along the great road a little to the east of the town, or on their way across Esdraelon to some seaport or Egypt. He must, too, as he saw Carmel and Tabor and Gilboa and the plain of Esdraelon, have recalled with

quickened pulse the "hero tales" of his nation which his mother had early taught him.

Nazareth is so secluded that you do not see it until right upon it and it has never been upon any great trade route. And yet in Jesus' day it was close to the great arteries of the world's trade, it was surrounded by important towns, and in its streets mingled many races, for it is in "Galilee of the Gentiles." In Jesus' day as in ours the houses were white, many of them vine clad and surrounded by groves of olive, fig, orange, pomegranate, and palm trees. Then as now the mountains were tipped with snow like Hermon, or covered with varied vegetation and bespangled with a profusion of wild flowers.

See GEORGE ADAM SMITH, *Historical Geography of the Holy Land*, pp. 432–35; PARKER, "A Reminiscence of Nazareth," in *Biblical World*, Vol. VII, p. 189; BAEDEKER, *Palestine and Syria;* EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 144–48; ANDREWS, *Life of Our Lord*, pp. 104–8; MERRILL, *Galilee in the Time of Christ*, pp. 113–19; GEORGE ADAM SMITH, "Home of Our Lord's Childhood," in *Biblical World*, Vol. VIII, pp. 435 ff.; STALKER, *Life of Christ*, p. 23; UNDERWOOD, *Travel Lessons on the Life of Jesus*, Stereograph No. 4, "Nazareth and the Plain of Esdraelon at Southwest, Hills Where the Boy Jesus Played;" No. 5, "Ancient Fountain of the Virgin, Where Mary Came for Water."

24 (§ 6). **The Annunciation to Joseph.—Matt. 1:18–25.**—*Vs. 19*, "A righteous man and not willing to make her a public example": his righteousness would deter him, on the one side, from marrying her while suspicious of her character, and, on the other, from publicly disgracing her whom till now he had believed in as a pure and virtuous woman; hence he is disposed to adopt the middle course: to put her away, but not publicly. "Put her away," i. e., divorce; among the Jews a betrothal could be broken only as a marriage could, by divorce. Divorce was a private matter between the two parties, although the separation would come to be known. *Vs. 21*, "for it is he that shall save his people": these words explain the name Jesus, which means "Savior;" "his people" would mean to Joseph the children of Israel. "From their sins": it is the sins of the people that have brought them into distress, and salvation, even political salvation, can come only through deliverance from their sins.

25 (§ 7). **Mary's Visit to Elisabeth.—Luke 1:39–56.**—*Vs. 39*, "the hill country": i. e., probably the mountainous region south of

NAZARETH

Jerusalem, in the vicinity of Hebron; the exact home of Zacharias is not known. *Vss. 46–56.* This psalm of Mary, commonly known from the first word of the Latin version as the "*Magnificat*," is expressed largely in the language of the Old Testament and moves largely in the atmosphere which characterizes the later Jewish psalm quoted in paragraph 34. A study of the references in any good reference Bible will show vividly how largely this psalm is the product in feeling, thought, and expression of the influence of the Jewish scriptures. In particular compare carefully Hannah's psalm in I Sam. 2:1–10. *Vs. 52.* The general truth contained in this verse is suggested by Mary's own experience. For a striking comment upon it and a reminder of the early use of the *Magnificat* in the church, read Longfellow, "King Robert of Sicily."

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26. **Questions and Suggestions for Study.**—(1) What chapters of the gospels contain the narrative of the birth and infancy of John the Baptist and Jesus? (2) At what point in the life of Jesus do the earliest gospels begin? (3) Of what special value are these early narratives of the infancy? (4) What is Matthew's point of view in his narrative? (5) What Luke's? (6) What is the meaning of the word "Annunciation"?

(7) What are the most marked differences in the two genealogies in Matt. 1:1–17 and Luke 3:23–38?

(8) Describe the special duty of Zacharias in the temple. (9) What sort of son was promised to him and what was this son to do?

(10)* Study the words of the angel to Mary and state what sort of son she was to have.

(11) Describe the objects of interest in and near Nazareth and study the picture (p. 34) to get the position of the town among the hills. (12) Show how it combined seclusion with the most broad and stimulating influences. (13) If you could spend a day at Nazareth, how would you do it?

(14) What is the meaning of the word "Jesus"?

(15) Why should Mary visit Elisabeth? Cf. Luke 1:36. (16)* Study the Song of Mary and state what feelings it seems to you to express most strongly.

27. **Constructive Work.**—It is a most important part of the plan

of this course of study that the student shall write his own "Life of Christ." This must of course be done chapter by chapter, and on the basis of careful study of the gospels. Every pupil is therefore urged, *at the end of every chapter's study*, to construct for himself a corresponding chapter of his "Life of Christ." This work if done well will be of the highest value. By it the most significant facts and their relations will become a real possession. Three simple suggestions are emphasized:

1. Be sure of your facts. Study the gospel account carefully, seeking to find its exact meaning, and avoid all doubtful interpretations and mere probabilities, however attractive.

2. Be yourself, expressing yourself in your own way and emphasizing those parts of Jesus' experience which appeal to you. Use the exact words of the text where they express aptly your idea of the meaning of the whole, but do not make your "Life" a mere patchwork.

3. Secure brevity by grasping essentials. If you write too much you will become weary of the mere mechanical part of your work and will give it up; you will also become lost in details and miss the dominant ideas.

Applying these suggestions to the text before us, we may write a chapter of about two hundred words as follows:

There lived in the time of Herod the Great at Nazareth in Galilee Mary, a lowly Jewish girl, and her betrothed husband, Joseph. Mary had an aged kinswoman, Elisabeth, who lived with her husband, the priest Zacharias, in Judea. All of these were devout Jews who believed in God and looked for the coming of the Messiah.

The genealogy of Joseph is given by Matthew and by Luke, the former tracing his line of descent to Abraham, the latter to Adam.

It was announced by the angel Gabriel to Zacharias while burning incense in the temple that his wife would give birth to the forerunner of the Messiah who should be named John and should come "in the spirit and power of Elijah." In punishment for his unbelief Zacharias at once became dumb.

Six months later it was announced to Mary by the same angel that she should become the mother of the Messiah who should be named Jesus, which means Savior. A similar announcement was made to Joseph. Mary visited Elisabeth and on her approach Elisabeth pronounced her blessed as the mother of the Messiah. Then Mary broke forth into a psalm expressing humility, faith, and gratitude:

"For behold from henceforth all generations shall call me blessed."

If this seems too much, by omitting less essential facts, but still preserving the names of the principal characters, the substance of the Annunciations, and the spirit in which they were received, we may have a chapter of one hundred words as follows:

There lived in Palestine, in the time of Herod the Great, Mary and her betrothed husband, Joseph; also her kinswoman Elisabeth and her husband, the priest Zacharias. All these were looking for the coming of the Messiah. It was announced to Zacharias by an angel that his wife would give birth to the forerunner of the Messiah to be named John, and by angels to Mary and Joseph separately, that Mary would become the mother of the Messiah to be named Jesus (Savior). Mary visited Elisabeth and both expressed their joy at the good news, and their gratitude to God.

Study these two suggested chapters in the "Life of Christ," decide whether you prefer the longer or the shorter, and prepare your own accordingly, using whatever in these you may find helpful.

28. **Supplementary Topics for Study.**—1. The Genealogies.

Articles in the Bible Dictionaries, especially those of SMITH and HASTINGS; ANDREWS, *Life of Our Lord*, pp. 62–68.

2. The class of devout Jews to which the parents of John and Jesus belonged.

SANDAY, *Life of Christ*, sections on "The Brighter Side of Contemporary Judaism" and "The Special Seed-plot of Christianity;" HASTINGS, *Bible Dictionary*, Vol. II, pp. 606–9.

CHAPTER III

BIRTH OF JOHN THE BAPTIST AND OF JESUS

29 (§ 8). **Birth of John the Baptist.**	**Luke 1:57–80.**
30 (§ 9). **Birth of Jesus the Christ.** [Matt. 1:18–25.]	**Luke 2:1–7.**
31 (§ 10). **The Angels and the Shepherds.**	**Luke 2:8–20.**

29 (§8). **Birth of John the Baptist.—Luke 1:57–80.**—*Vs. 59*, "On the eighth day": cf. Gen. 17:12. *Vs. 69*, "horn of salvation": the horn as a sign of power and prosperity is commonly used in the Old Testament; cf. Ps. 132:17; I Sam. 2:10. *Vs. 78*, "the dayspring" is the rising sun or dawning light: for the same figure as to the Messiah, see Mal. 4:2 and John 1:4, 5. *Vss. 68–79*. This prophetic psalm of Zacharias is called the "*Benedictus*" from the first word of it, meaning blessed, in the Latin version. It has been used in Christian

worship since the sixth century. Like that of Mary it is permeated with the patriotic hope and joyful expectation of a son of David who should deliver Israel out of the hand of their enemies. As with the prophets of old, so here patriotism and religion are inseparably mingled. The hope and ideal of the aged priest for his nation are clearly seen in vss. 74, 75. Even more strongly than that of Mary it reminds us of the hopes cherished by the psalmist of fifty years earlier (paragraph 34), and, like Mary's, agrees perfectly with the circumstances and occasion.

30 (§ 9). **Birth of Jesus the Christ.—Luke 2:1–7.**—*Vss. 1, 2.* We do not know the exact date of the enrolment here mentioned. For the surest way of fixing the date of Jesus' birth, see paragraph 37. *Vss. 3, 4,* "to his own city": the context shows that this means the city of his ancestors; in the case of Joseph, that of his great ancestor David, i. e., Bethlehem; see paragraph 32. For the story of David's connection with Bethlehem, see the Book of Ruth, especially 4:17, 22; I Sam., chaps. 16 and 17; II Sam. 23:13–17. *Vs. 7,* "swaddling clothes": these are narrow bandages wrapped tightly around the body, as is still the custom in some European countries. "Laid in a manger": W. M. Thomson, for many years a missionary in Palestine, says there is nothing remarkable about this statement. "Many inns have caverns below them where cattle and sheep are sheltered." He says further (*The Land and the Book*, p. 35):

> Throughout this country, especially in mountain villages, a part of the one large room in which the native farmer resides is often fitted up with mangers for the cattle; the rest of the room, some two or three feet higher, is arranged for the accommodation of the family. The mangers are generally constructed of small stones and mortar in the shape of a shallow box. Cleaned out and whitewashed as they often are in summer when not required for the animals, they would make suitable cribs in which to lay little babies.

"O little town of Bethlehem
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;

"Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight."

—PHILLIPS BROOKS.

31 (§ 10). **The Angels and the Shepherds.—Luke 2:8–20.**—*Vs. 8,* "shepherds . . . . keeping watch by night over their flock": this does not decide the time of the year. In a mild season and near the towns this might happen in any month. *Vs. 9,* "the glory of the

Lord": the brightness which is the token of the Lord's presence; cf. Exod. 16:7; 24:17; Luke 9:31; Acts 9:3; II Cor. 3:18. *Vs. 10*, "to all the people": i. e., of Israel; the message and the salvation are first of all to the chosen people. Cf. note on Matt. 1:21. *Vs. 10*, "good tidings": cf. paragraph 11. *Vs. 11*, "a Savior": recall the message of the angel to Mary, Luke 1:31, and to Joseph, Matt. 1:21. *Vs. 12*, "and this shall be a sign to you," i. e., by which you may know that my message is true. *Vs. 14*. The difference between the Common and Revised Versions in this angelic song is due to a difference of one letter in the Greek manuscripts followed by the two versions. The Revised Version is almost certainly correct.

32. **Bethlehem.**—Bethlehem may well be called the "City of Children," for, were it not for children, and, above all, the Child, it would hardly be remembered. The modern town, which still is known as Bêt Lahem, is beautifully situated, about five miles from Jerusalem, on the side and summit of a semicircle of hills twenty-seven hundred feet high. All about it are olive groves and vineyards, pasture lands and grain-fields. It is, indeed, as its name says, a "House of Food." Today, it has about eight thousand inhabitants most of whom are Greek Christians, and contains several schools for boys and girls. Its most celebrated building is, of course, the noble Church of the Nativity—or, more properly, of St. Mary—built over the cave in which tradition, going back to the second century, declares Jesus was born.

HENDERSON, *Palestine*, p. 149; GEORGE ADAM SMITH, *Historical Geography of the Holy Land*, p. 318; BAEDEKER, *Palestine and Syria*, p. 121; MATHEWS, "Bethlehem, the City of Children," in *Biblical World*, Vol. X, p. 473; UNDERWOOD, Stereograph No. 2, "The Main Street of Bethlehem Leading from the Church of Nativity;" No. 3, "In Bethlehem of Judea" (public square).

33. **The Nativity in Poetry, Song, and Art.**—The beautiful gospel narratives of the birth and infancy of Jesus have furnished the inspiration for some of the most notable productions of Christian art in painting, sculpture, music, and poetry. The study of these artistic creations will help us to realize more keenly the facts and conceptions which they portray, and to feel in some such way as an eye-witness the deep significance of the facts. We cannot afford to neglect Christian art.

There are in *In Excelsis for School and Chapel* (Century Co.) about forty songs on the Nativity. PHILIP SCHAFF, *Christ in Song*, has sixty-nine, and we have such longer poems as JOHN MILTON, "On the Morning of Christ's Nativity;" LONGFELLOW, "The Nativity," in *The Golden Legend;* SIR EDWIN ARNOLD, "At Bethlehem," in *The Light of the World;* and MRS. BROWNING, "The Virgin Mary to the Child Jesus."

HANDEL'S great oratorio, *The Messiah*, is often given in larger places.

In pictures we have the stereoscopic views published by Underwood and Underwood, New York City; on which, see Bibliography, pp. 13, 14. We have the penny pictures of the "Leeper Series" (Hammond Publishing Co., Milwaukee); *The Sunday-School Times* (Philadelphia), and the Wilde Co. (Boston and Chicago). The last-named firm also publishes a volume called *The Great Painters' Gospel*, by H. T. BAILEY, and there are the following volumes made up largely of pictures: *The Life of Our Lord Jesus Christ*, by J. J. TISSOT (McClure-Tissot Co., New York); MISS HURLL, *The Madonna in Art* (Houghton, Mifflin & Co.); FARRAR, *The Life of Christ as Represented in Art* (Macmillan); VAN DYKE, *The Christ-Child in Art* (Harpers); W. E. BARTON, *Jesus of Nazareth* (Pilgrim Press); SPARROW, *The Gospels in Art* (Hodder and Stoughton). The December *Biblical World* for a number of years (1895, 1896, 1897, 1898, 1901, 1905) has been a Christmas number and has contained many appropriate pictures. For a full list of all available pictures, see SMITH, *A Complete Handbook of Religious Pictures* (N. Y. S. S. Commission, 416 Lafayette St., New York City; price five cents).

34. **A Messianic Psalm of the Pharisees.**—With the words of the angel in Luke 1:31–33, the psalm of Mary in Luke 1:46–55, the psalm of Zacharias, Luke 1:68–79, and the words of Simeon and Anna, Luke 2:28–38, it is very interesting to compare those of a Jewish hymn written perhaps fifty years before the birth of John and of Jesus. We give a portion of this psalm in the English translation of Ryle and James (*Psalms of Solomon*, Ps. xvii, pp. 137–47):

Behold, O Lord, and raise up unto them their King, the son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant;
And gird him with strength, that he may break in pieces them that rule unjustly.
Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

. . . . . .

And there shall be no iniquity in his days in their midst, for all shall be holy and their King is the Lord Messiah.
For he shall not put his trust in horse and rider and bow, nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle.
The Lord himself is his King, and the hope of him that is strong in the hope of God.
And he shall have mercy upon all the nations that come before him in fear.
For he shall smite the earth with the word of his mouth even for evermore.
He shall bless the people of the Lord with wisdom and gladness.

He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word.
And he shall not faint all his days, because he leaneth upon his God; for God shall cause him to be mighty through the spirit of holiness and wise through the counsel of understanding with might and righteousness.
And the blessing of the Lord is with him in might, and his hope in the Lord shall not faint.
And who can stand up against him? he is mighty in his works and strong in the fear of God,
Tending the flock of the Lord with faith and righteousness, and he shall suffer none among them to faint in their pasture.
In holiness shall he lead them all, and there shall no pride be among them, that any should be oppressed.
This is the majesty of the King of Israel, which God hath appointed to raise him up over the house of Israel, to instruct him.
His words shall be purified above fine gold, yea, above the choicest gold.
In the congregations will he judge among the peoples, the tribes of them that have been sanctified.
His words shall be as the words of the holy ones in the midst of the peoples that have been sanctified.
Blessed are they that shall be born in those days to behold the blessing of Israel which God shall bring to pass in the gathering of the tribes.
May God hasten his mercy toward Israel! may he deliver us from the abomination of unhallowed adversaries!
The Lord, he is our King from henceforth and even for evermore.

35. **Jewish Family Life.**—(*a*) It was into a Jewish home of the humbler sort that Jesus was born. Industry must have excluded bitter poverty, but the home of Joseph, the village carpenter, was not one of elegance or of wealth. It was none the less one of the happiest of the homes in that nation which presented the highest ideal of home life known among the ancients, an ideal scarcely surpassed in any age of the world.

(*b*) Family life begins with marriage; but among the Jews betrothal was a matter of as much seriousness and solemnity as marriage itself. Even the property of the bride belonged to the husband from the time of the betrothal, and they could be separated only by divorce, precisely as after marriage. Marriage was attended with great rejoicing on the part of the family and friends of both bride and groom, expressed by song, instrumental music, dancing, and feasting. The most prominent feature of the ceremonies was a procession in which the

bride, deeply veiled, was conducted from her father's house to her new home with her husband (see Ps. 45:13–15; Matt. 25:1–10).

(*c*) The house in which the new family took up its abode would depend on the wealth of the husband, but among the humbler classes was of one story and had one or two square rooms, with a flat roof of straw and mud laid upon timbers or boughs. A flight of steps outside the house frequently led to the roof, which was much used by the family for coolness or quiet. For the appearance of these houses see p. 34. Did they have chimneys? See also Underwood, Stereograph No. 18, "In the Court of a Village Home."

(*d*) The furniture was of the simplest kind. Bedsteads were scarcely used at all; couches were found only in the houses of the wealthy. Sometimes there was a ledge on the side of the room, and on this, or on mats woven of palm leaves and laid upon the clay floor, the family slept, wrapped in their cloaks.

(*e*) Pictures and statuary, being forbidden by the law (Exod. 20:4), would not be seen in a Jewish house at all. Books were rare and confined almost wholly to copies of the Scriptures. Of these there were at least portions in every devout household and we learn that short sections, like Lev., chaps. 1–9, and Gen., chaps. 1–10, were provided for children.

(*f*) The position of the wife and mother was an honorable one. The national ideal, as presented in Prov. 31:10–31, gives her a position not only of helpfulness but of dignity and leadership as well. In most homes there would be but one wife, though polygamy continued to some extent even down to and after New Testament times. Perhaps the saddest blot upon the family customs of the Jews was the laxity of their divorce customs, which permitted the husband to divorce his wife at will. Yet even in this there was a tendency toward a stricter practice in the teachings of one school of the scribes; and with this tendency the teaching of Jesus agreed, though striking at the root of the matter as neither school had done. Cf. paragraph 237.

(*g*) The love of children was always singularly strong among the Jews, and this both on the side of the father and of the mother. Law, narrative, and poetry all alike bear witness to this fact. (See Lev. 26:9; I Sam., chap. 1; Ps. 127:3–5; 128.) Destruction of children, by exposure or otherwise, so terribly common among the gentiles, was

almost or wholly unknown among the Jews. As among the ancients and orientals generally, a boy was more highly esteemed than a girl, yet the depreciation of the daughter was only relative; both sons and daughters were desired and welcomed. In the temple was a special receptacle for contributions to be privately applied to the education of the children of the poor and the care of orphans was a charge upon the whole synagogue congregation. In ancient times the boy was named at his birth, and, sometimes at least, by his mother (Gen. 29:32 and chap. 30), but in later times on the occasion of his circumcision (Luke 1:59; 2:21). The care of the children fell in most cases directly upon the mother; nurses and other servants were found only in the wealthier families.

(*h*) The law enjoined upon the parents the duty of instructing their children both in the history and in the religion of their nation—two things which were to the Jew almost inseparable (Deut. 4:9; 6:7, 20; 11:19). To the injunction of Deut. 6:6–9, and the similar words in Exod. 13:9, 16; Deut. 11:18, he gave a very literal interpretation, fastening little boxes containing pieces of parchment, on which were written the words of Deut. 6:4–9 and 11:13–21, on his doorposts, and binding little leather boxes containing Exod. 13:2–10; 11–16; Deut. 6:4–9; 11:13–21 on his forehead and arms when he prayed. Yet, with a truer appreciation of the real sense of the injunction, he took great pains to teach his children the law, so that, as Josephus says, the people knew the statutes of the law better than their own names.

(*i*) Manual labor was never despised by a true Hebrew as it was by other nations in the time of Christ. Even the boy who was destined to be a scribe learned a trade. The great rabbi, Hillel, was a woodcarver; his rival, Shammai, a carpenter. It was no reproach to Jesus that he was a carpenter. It was a well-known rabbinical saying that "whoever does not teach his son a trade is as if he brought him up to be a robber." In Jesus' day it was a highly approved custom for the son to follow the trade of his father, learning it at home.

36. **The Religious Condition of Palestine in the Time of Christ.**—There never was a more religious people than the Jews in the time of Christ. (For the influence of religion in education, see paragraph 50.)

Ever since the return of a few thousand descendants of those who had been taken captive to Babylon, Jewish religious life had been growing constantly more intense. Even politics, it will be remembered (paragraphs 1, 2, 3), were largely determined by it. This religious development embraced the following elements:

(*a*) *The ritual.*—Devotion to this feature of the Jewish religion naturally centered about the temple at Jerusalem. After the return from the Exile this had been poor in its equipment, and during the Syrian period it had been desecrated and injured. Herod the Great, however, had thoroughly rebuilt it, surrounding it with noble colonnades and courts, each so strongly built as to be capable of long defense in case of a siege. The temple was served by priests, Levites, and various other classes of professional religious men. The worship included no preaching but consisted of sacrifices, prayers, and music. Every year, also, there were a number of great feast days, on which, just as on our Easter, there were special services. The purpose of this ritual worship was not so much to instruct the worshipers as to aid them in religious aspiration and prayer, and so sacred was it that the thousands of Jews who came up to Jerusalem every year from all parts of the world to attend the feasts believed devoutly that Jehovah could be worshiped by sacrifice nowhere else than in the temple.

(*b*) *Legalism.*—By this is meant a tendency to reduce religion to a keeping of rules. It grew out of the great effort made by the Jews after the Return to apply the laws of Moses to every conceivable aspect and condition of life. The more religious Jews were so convinced God spoke through these laws that they could not believe righteousness could be gained except by obeying them. By the beginning of the first century before Christ there were seen two groups, or societies, who differed somewhat distinctly in their attitude toward this general principle and its application. (1) One of these societies, the Pharisees, held very strongly to implicit obedience to the law. It resulted from the development through which the legalistic spirit had passed since Ezra established the study of the law as the great duty of religious persons. How highly they esteemed this study may be inferred from the words of a rabbi who said, "He who in walking repeats the law to himself but interrupts himself and exclaims, 'How beautiful is that tree! How beautiful is this field!' the

Scripture will impute it to him as though he had forfeited his life." The Pharisees believed that men should observe, not merely the written law of Moses, but the "oral law" as well, that is, the ever-increasing mass of minute decisions made by the rabbis, or professional religious teachers, in their applications of the written law to every aspect of life. They also held strenuously to a belief in the resurrection of the body, and in a somewhat limited freedom of the will.

But most of all did they wish the Jews as a nation and as individuals to be "separated" from everything that was not in accord with the Mosaic and the oral law. In fact, this gave them their name, for "Pharisee" means "separatist." In politics this principle made them averse to foreign alliances and monarchy, and in private life it made them punctilious about ceremonial washings and intercourse with humble persons and those who were thought to be sinful. The Pharisees were the real leaders of the nation. For one reason why they became so, see paragraph 3. Through them the general principle of legalism, that righteousness can be gained only by complete and absolute obedience to innumerable laws and rules, came to be generally accepted, and thus, practically, the entire Jewish nation was marked by an excessive conscientiousness and strictness. A thousand Jews, in the days of the Maccabaean struggle in the second century B. C., allowed themselves to be slain without lifting a finger rather than fight on the Sabbath (I Macc. 2:31–38).

(2) Over against the Pharisees were the Sadducees. They included the high priest and many priests, and so were in sympathy with ritualism rather than legalism. They would have nothing to do with the oral law of the Pharisees, and preferred to live by the law of Moses itself. They were also believers in the complete freedom of the human will, but disbelieved in the resurrection of the body. They were in favor of greater liberty in life and of foreign alliances in politics. In a word, they were a political rather than a religious party, and throughout their history were opposed to the entire spirit of Pharisaism. Yet legalism grew constantly, and when Jerusalem fell it was ritualism that disappeared with the burning temple, while the study of the law continued for centuries, and is today the basis of orthodox Judaism.

In the time of Jesus legalism was a source both of strength and of weakness. On one hand it made men conscientious, excessively careful to obey God in every act of life. In this it was immeasurably superior to the heathenism of its day. On the other hand, however, it tended to make its followers self-righteous, stern, fault-finding, and unloving. At the same time, it is easy to see how the necessity of knowing so many hundred rules before one could hope to be acceptable to God must have kept most men from ever expecting to gain righteousness. This led to two great evils: the scribes despised the masses who did not know these rules; and, also, finding it impossible for even themselves to keep all rules literally, they invented a great number of excuses for evading obedience. It was these two unhappy but almost inevitable elements of legalism, viz., pride and hypocrisy, that Jesus so severely attacked. It was to be his great office to show men that they can come to God even if they have not kept all the law, but are conscious of their own sinfulness.

(*c*) *The messianic hope.*—This very important element in Jewish religious life in the time of Christ was the outgrowth of the third great element in the older Hebrew life, prophetism. It was the hope, especially felt by the Pharisees and their followers, that God would some day establish his all-powerful kingdom among the Jews, and that the whole world would be subject to Jerusalem, the capital of the Anointed of God, the Messiah. Day by day the Jews prayed for the coming of this kingdom and its king, and hoped that each day brought them nearer. But the description of this hope will be given later, paragraph 58.

37. **The Date of the Birth of Jesus.**—Our ordinary reckoning of dates A. D. and B. C. assumes of course that Jesus was born in 1 A. D. This is, however, not quite correct. The original calculation was not perfectly accurate. It is, moreover, impossible now to fix the date of Jesus' birth exactly because of the small amount of information at our command. But it lies within narrow limits. (1) Jesus must have been born before the death of Herod I, according to Matt. 2:1, 19; that is, *before* March or April, 4 B. C. (2) Just how long before cannot be stated with precision, but the data of Matt. 2:16, 19 would suggest that the interval was not more than two or three years. (3) According to the careful statement of Luke (2:1–7) Jesus was born at the

time of an enrolment ordered by Augustus, being the first that took place while Quirinius was governor of Syria. The date of this census has been much discussed without wholly definite results but it may be assigned with probability to about the year 7 B. C. We cannot be far wrong if we say that Jesus was born 7–4 B. C.

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38. **Questions and Suggestions for Study.**—(1)* Study the Song of Zacharias and show what two elements are combined in it.

(2) Read carefully Luke 2:1–7 and tell why Joseph and Mary went to Bethlehem. (3) Describe Bethlehem and give some Old Testament stories connected with it. (4) What served as a cradle for the infant Jesus and how does the position of many oriental stables help us to understand this fact?

(5)* Read Luke 2:8–14 and give some reasons why we should today rejoice in the birth of Jesus. (6) Commit to memory the Angels' Song in vs. 14. (7)* What does a careful study of all our Bible text thus far show as to the character of Mary? Do not fail to consider Luke 2:19. (8) What to you is the finest poem on the birth or infancy of Jesus, and why do you think so? (9) Answer the same question as to pictures. (10) Draw an outline map of Palestine and locate on it Jerusalem, Bethlehem, Nazareth, and also the most striking and interesting places that Jesus could see from the top of the hill above his home.

(11) From the messianic psalm in paragraph 34 quote a verse which refers to the descent of the Messiah; verses which refer to his political acts; verses which refer to his religious acts and character; a verse which probably refers to the Romans.

(12) Describe the sort of home in which Jesus grew up, both as to external surroundings and as to the feelings that pervaded it.

(13)* What is meant by ritualism among the Jews? (14)* What by legalism? (15) What party specially favored each? (16) What would you say was most wanting in the religion of the Jews in the time of Christ? (17) What was the messianic hope and of what was it the outgrowth? (18) Was the religious life of the Jews higher than that of the gentiles about them?

(19)* How do you fix the approximate date of the birth of Jesus?

39. **Constructive Work.**—Review once more what is said under

"Constructive Work" in the last lesson, study the two suggestive chapters which follow, and then write your own:

LONGER CHAPTER

On the birth of John, Zacharias, released from his dumbness, thanked God both for the Son of David who should deliver Israel from her enemies and also for his own son who should prepare the way by giving knowledge of salvation to his people in the remission of their sins.

Mary and her husband went up to Bethlehem, the city of David, to be enrolled and there Jesus was born about 4 B. C. and cradled in a manger. The same night the babe was visited by shepherds who while watching their flocks near by had been told by an angel where the Messiah had just been born and had heard an angel choir singing:

> Glory to God in the highest,
> And on earth peace among men in whom he is well pleased.

SHORTER CHAPTER

On the birth of John, his father thanked God for the salvation of the Jews from their enemies and for the child just born to prepare the way for the deliverer.

Jesus was born in Bethlehem of Judea, about 4 B. C., and was cradled in a manger, since there was no room for the family in the inn. His cradle was visited by shepherds who while in the fields had heard a chorus of angels singing of "Glory to God" and "Peace on earth."

40. **Supplementary Topics for Study.**—1. The messianic hope as portrayed in the late Jewish psalm.

See paragraph 27. Brief quotations from other late Jewish literature are given by MATHEWS, "The Jewish Messianic Expectation in the Time of Jesus," in *Biblical World*, Vol. XII, pp. 437 ff.; in the same volume, GOODSPEED, "Israel's Messianic Hope," pp. 400 ff., and "Some Books on Messianic Prophecy," pp. 444 ff.

2. The History of Christian Art.

Chapter on "Christ in Art" in BARTON, *Jesus of Nazareth;* FARRAR, *Life of Christ as Represented in Art;* MRS. ANNA JAMESON, *History of Our Lord as Exemplified in Works of Art.*

CHAPTER IV

THE INFANCY OF JESUS

41 (§ 11).	**The Circumcision.**	**Luke 2:21.**
42 (§ 12).	**The Presentation in the Temple.**	**Luke 2:22–39.**
43 (§ 13).	**The Wise Men from the East.**	**Matt. 2:1–12.**
44 (§ 14).	**The Flight into Egypt and Return to Nazareth.**	**Matt. 2:13–23.**

41 (§11). **The Circumcision.—Luke 2:21.**—For the circumcision of John the Baptist, cf. Luke 1:59. For the institution and meaning

of the rite, cf. Gen. 17:9–14. On the naming of Jesus, review Luke 1:31 and Matt. 1:21.

42 (§ 12). **The Presentation in the Temple.—Luke 2:22–39.**—*Vs. 22*, "the days of their purification": the forty days which, according to the law as found in Lev., chap. 12, must elapse between the birth of the child and the ceremonial purification of the mother. *Vs. 23.* The first born belonged to God and must be sacrificed or else redeemed by the sacrifice of something else, as explained in Exod. 13:11–16. *Vs. 24*, "a pair of turtle doves." Lev. 12:8 tells why a lamb was not brought for sacrifice.

Vs. 25, "looking for the consolation of Israel": waiting for the coming of the Messiah who should deliver and so comfort Israel. On the nature of Simeon's hope of a Messiah, see paragraphs 34, 36*c*, and 58. *Vss. 29–32.* These verses are often called the "*Nunc dimittis*" (now thou lettest depart), from the first words of the passage in the Latin translation of the New Testament in use for centuries in the Christian church. They constitute the fourth of the New Testament psalms thus far found in Luke's narrative. The *Nunc dimittis* has formed a part of evening worship in Christian churches certainly since the fifth century. *Vs. 29*, "Now lettest": not a prayer, but an expression of joyful certainty; "now art thou releasing thy servant, O Master." *Vs. 34*, "for a sign": "sign" here means a conspicuous person by whom God warns men and shows his will. *Vs. 35*, "Yea and a sword shall pierce through thine own soul": the words foreshadow the suffering which would be involved for Mary in the career of her son; they should be treated as parenthetical; the last clause of the verse—"that thoughts out of many hearts may be revealed"—will then follow in logical sequence after vs. 34; Christ set as God's sign compels men to decide openly as to his claims and so reveals the thoughts of many hearts about him.

Vs. 38, "the redemption of Jerusalem": in its narrower sense the deliverance of the Jews from the Roman yoke and only this to the Jews of little spiritual insight; yet to the more spiritually minded the expression was religious also because they recognized that only through repentance and righteousness could Israel be really redeemed. Compare in our own land the varying significance of Thanksgiving Day to men of different natures and training.

43 (§ 13). **The Wise Men from the East.—Matt. 2:1–12.**—*Vs. 1*, "Bethlehem of Judea": there was also a Bethlehem in Galilee. (See paragraph 32.) "Herod the king": Herod the Great; cf. paragraph 5. "Wise Men": better, perhaps, "magi;" the word denotes men of the learned class, teachers, astrologers, physicians, etc., among the Babylonians and other eastern nations. *Vs. 2*, "For we saw his star." Astronomers have called attention to certain extraordinary phenomena appearing in the heavens about this time. But the attempts to connect them with the star which the magi saw have never been wholly successful. *Vs. 3*, "he was troubled": doubtless over the thought of a possible heir to his throne, on which he had no real claim but that of force. *Vs. 4*, "inquired of them where the Christ should be born": i. e., what (according to prophecy) is the birthplace of the Christ. The question implies nothing as to whether the Christ had or had not yet been born. *Vs. 6*. A free reproduction of Mic. 5:2.

This story of the Wise Men, so full of the marvelous and mysterious, naturally stimulated the imagination of the early Christians, and around it has gathered a mass of tradition and fanciful detail which still finds expression in Christian song and art, and in fiction like *Ben Hur* and Van Dyke's *Story of the Other Wise Man*. Because of the prevalence of some of these unfounded additions and their attractiveness to many minds, the student will find need of specially close attention to the exact content of the Bible story. He will often find that he has unconsciously adopted notions not supported by the text. The story as it stands is sufficiently rich in moral and religious suggestion, which is nobly interpreted for us by some of our best hymns.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led by thee.

—W. C. Dix.

All round about our feet shall shine
A light like that the Wise Men saw,
If we our loving wills incline
To that sweet life which is the law.

—James Russell Lowell.

44 (§ 14). **The Flight into Egypt and Return to Nazareth.—Matt. 2:13–23.**—*Vs. 13,* "Flee into Egypt": there were many Jews in Egypt at this time; see what is said of Alexandria in paragraph 1. *Vs. 15,* "Out of Egypt did I call my son": these words are found in Hos. 11:1, where they picture the loving act of God in redeeming Israel from the bondage of Egypt with no apparent reference to any future event; attentively compare the quotation in vs. 18 with its Old Testament original in Jer. 31:15, and read carefully paragraph 45. *Vs. 16.* Considering the smallness of the town, and the limitation furnished by the age and sex of the children, the numbers slain by this cruel act may not have been more than twenty. *Vss. 19, 20.* On the value of these verses in fixing the date of Jesus' birth and the length of his stay in Egypt, see paragraph 37. *Vs. 22,* "Archelaus was reigning over Judea," etc. Of the three sons of Herod, among whom his kingdom was divided (cf. paragraph 6), Archelaus was the most like his father in cruelty. When he had been in power ten years he was removed by Rome on complaint of his subjects. The narrative makes no mention of these facts, but assumes that the character of Archelaus was known. "Withdrew into the parts of Galilee": thus coming into the jurisdiction of Antipas, who, though by no means a model ruler, was less cruel than Archelaus.

45. **Matthew's Quotations from the Old Testament.**—Of the Old Testament passages of which the first evangelist finds fulfilments in the life of Jesus, five are found in the narrative of the infancy, viz., 1:23; 2:6 (this is, in effect, Matthew's, even if he reports the scribes as citing it); 2:15, 18, 23. Like the prologue of John's Gospel, these quotations belong not strictly to the narrative of Jesus' life, but to the evangelist's interpretation of the events. They show most instructively how the early Christians looked upon the Old Testament, believing that it was of divine authority; that it predicted a Messiah to come, and that its prophecies were fulfilled in the life of Jesus. If some of these quotations show a method of interpreting the Old Testament different from that generally adopted now, it must not be forgotten that Matthew's method of presenting these passages was adapted to the minds of his readers, and that his fundamental thought, Jesus the fulfilment of Old Testament prophecy, is itself substantiated by sober study of the Scriptures.

46. **Questions and Suggestions for Study.**—(1) How long after his birth was Jesus circumcised and named? (2)* What does the name Jesus mean?

(3) How long after his birth and where did the ceremony of purification take place? (4) What offering did the mother bring at this time? (5) Why this offering rather than a lamb? (6) Tell the story of Simeon, (7) and of Anna. (8)* In what respect is the hope expressed by Simeon wider than that expressed in the psalms of Mary and Zacharias? Cf. Luke 2:32 with Luke 1:54, 55, 68, 77. (9) Was this hope original with Simeon? Cf. Isaiah 42:6, 7 and 49:6. (10)* What four psalms are given in connection with the narrative in Luke, chaps. 1 and 2? (11) How are they distinguished from the narrative in the printed form of the Revised Version? (12) How many times is the influence of the spirit in the life of Simeon mentioned? (13) Why was Anna called a prophetess?

(14) Tell the story of the Wise Men. (15) Mention any unwarranted addition to it. (16) Give one moral lesson fairly suggested by it. (17) What is the meaning of Herod's question to the priests and scribes in Matt. 2:4? (18)* What different classes of people are presented in the narrative of Matthew and Luke as interested in the birth of Jesus?

(19) Tell the story of the flight into Egypt and return to Nazareth. (20) What characteristics of Herod, Archelaus, and Antipas are reflected in this narrative? (21)* Describe Nazareth so as to show how its natural surroundings or its people would be likely to influence a growing boy. Review again paragraph 23.

47. **Constructive Work.**—Write the fourth chapter of your "Life of Christ" in not more than two hundred and fifty words, giving most space to those matters which seem to you most useful in explaining the later life of Jesus.

48. **Supplementary Topics for Study.**—1. The use of psalms and hymns by the Jews before the time of Christ.

Bible Dictionaries; "Aids to the Student," in *Oxford Bible;* MOULTON, *Literary Study of the Bible.*

2. The use of the four psalms in Luke, chaps. 1, 2, by the Christian church.

The Church Hymnal, appendix; D. R. BREED, *The History and Use of Hymns and Hymn Tunes;* MRS. CHARLES, *The Voice of Christian Life in Song;* MARCH, *Latin Hymns;* JULIAN, *Dictionary of Hymnology.*

CHAPTER V

JESUS' LIFE IN NAZARETH

49 (§ 15). **Childhood at Nazareth.**
[Matt. 2:23.] Luke 2:[39] 40.
51 (§ 16). **Visit to Jerusalem when Twelve Years Old.**
Luke 2:41–50.
52 (§ 17). **Eighteen Years at Nazareth.** Luke 2:51, 52.

As further Scripture references to paragraphs 49 and 52 see Matt. 13:54–58; Mark 6:1–5; Luke 4:16–50; John 1:46; 7:5, which contain valuable hints as to the influences among which Jesus grew up.

49 (§15). **Childhood at Nazareth.—Luke 2:40.**—This single verse is of the highest importance for the light it throws on Jesus' development and education. It presents to us the picture of a normal child, growing physically and spiritually. The words "filled with wisdom" mean more exactly, "becoming filled with wisdom," and describe a continuous process of acquiring wisdom. "And the grace of God": the favor of God, his approving love. The picture here presented to us of a perfect childhood is one most profitable and helpful to reflect upon.

It is written that there was once a pious, godly bishop, who had often earnestly prayed that God would manifest to him what Jesus had done in his youth. Once the bishop had a dream to this effect: He seemed in his sleep to see a carpenter working at his trade, and beside him a little boy who was gathering up chips. Then came in a maiden clothed in green, who called them both to come to the meal and set porridge before them. All this the bishop seemed to see in his dream, himself standing behind the door that he might not be perceived. Then the little boy began and said, "Why does that man stand there? shall he not also eat with us?" And this so frightened the bishop that he awoke.

Let that be as it may, a true story or a fable, I none the less believe that Christ in his childhood and youth looked and acted like other children, yet without sin, in fashion like a man.—MARTIN LUTHER, quoted by FARRAR.

50. **Education among the Jews in the Time of Jesus.**—Respect for education was a fundamental characteristic of the Jewish people. When six years of age boys were sent to elementary schools attached to the synagogues and supported by the synagogues. These schools were as free to the pupils as the public schools of the United States today. They were, moreover, widely diffused, being attached to most of the synagogues. Jesus as a child, therefore, probably, attended

the village school of Nazareth. That he could read is shown by Luke 4:17. There were institutions of higher learning in Jerusalem, corresponding somewhat to our theological and law schools, but these he never attended (see John 7:15).

The elementary synagogue school taught reading and writing as a preparation for the study of the Scriptures and religion, and in connection with it just as was done in the early days of New England (see the famous *New England Primer*) and is still done in our city Sunday Schools for the Chinese in the United States. This dominant position of religion in education might be inferred from the character and history of the Jews. "With them religion was the all-absorbing idea that penetrated every relation of life" (Edersheim).

Moreover, the Jewish school was, like the synagogue, an outgrowth and support of the legalistic side of the Jewish religion (see paragraph 36*b*). It was the laws as given in Leviticus that the little boy of six first studied, later the rest of the Pentateuch, and finally the Prophets and the Psalms.

Great attention was given to committing the exact words of Scripture. As soon as they could talk, children were made to commit certain verses, and as they grew older the boys, at least, were required to write them out. It was a saying of Jewish teachers that a good student was like a well-plastered cistern that does not let a drop escape. The minds of earnest Jews thus became saturated with Scripture. This could not perhaps be better shown than by a reference to Appendix III in Stevens and Burton, *Harmony of the Gospels*, which contains a list of "Old Testament Quotations and Allusions in the Gospels." Note the imposing length of this list and try to realize what it shows about the education of the Jewish people. Consider that not one of the gospels was written by a rabbi (professor of theology), that they were written for the people, not the learned, and that they contained addresses given to popular audiences. Note especially the quotations occurring in the language of Jesus.

More important than the education of the school was that of the family, especially if the parents were thoughtful and devout, as was the case with both the parents of Jesus; see paragraphs 24 and 25. Study once again what is said of "Jewish family life" in paragraph 35, especially under *g*, *h*, and *i*. Try to make your thought

of a Jewish home, like that of Jesus, warm and vivid by reading Burns, "Cotter's Saturday Night," especially the latter half. The Scotch cotter life is not a little like that of Joseph the carpenter of Nazareth, "a righteous man."

Note further in how many ways the religious life of a Jewish family was adapted to the likes and powers of a child, and how fully he could share it. Even as a baby his eyes would catch the light reflected from the shining metal cases on the doorpost, cases that contained the words of the divine law, and his irreverent fingers might be arrested while attempting to grasp the protruding leather boxes on the foreheads and arms of his elders (see paragraph 35*h*). Before he could talk plainly he would begin to commit verses of Scripture to memory and perhaps to sing scraps from the Psalms of which his mother was fond (see paragraphs 25 and 34). Little children were taught a prayer to be used three times a day, and another for giving thanks at meals (see Schürer, Vol. II, p. 51). The very simplicity of the home (paragraph 35*c*, *d*) and the consequent relief from housekeeping cares would give a devout mother more time to tell her boy the marvelous stories of the babyhood or boyhood of Joseph and Moses and Samuel and David and Solomon. The choice of daily food was a matter of religion (see Lev., chap. 11). Every month was ushered in at the time of the new moon with sacrifice, a feast, and a holiday (Ps. 81:3).

The Sabbath was welcomed with songs (see ancient title of Ps. 92) as a bridegroom, and each household observed it as a season of sacred rest and of joy. As the head of the house returned on the Sabbath eve from the synagogue to his home, he found it festively adorned, the Sabbath lamp brightly burning, and the table spread with the richest each household could afford. But first he blessed each child with the blessing of Israel.—EDERSHEIM, *Sketches of Jewish Social Life*, p. 97.

Compare BURNS, "The Cotter's Saturday Night," especially stanzas 3, 11, 12, 13, 16.

Add to all this the attractive educational influence of the yearly feasts: the good cheer and merriment of Purim, reminding all of the deliverance of the nation in the time of Esther; the feast of Dedication, with its lighted candle for each member of the household; the feast of Tabernacles, when the whole family, even to the youngest, lived in tents (see Lev. 23:40–43); the Passover, when the youngest asked

for the story of the deliverance from Egypt, ate the unleavened bread, and united in the singing of the Passover psalms, e. g., Ps. 114.

Note that the family education would tend to counteract the excessive legalism (see paragraph 36*b*) of the synagogue and rabbinical school, especially if the parents were like those of Jesus imbued with the spirit of Hebrew poetry and prophecy (see paragraph 34).

51 (§ 16). **Visit to Jerusalem when Twelve Years Old.—Luke 2:41–50.**—*Vs. 41*, "Went every year," etc.: the law of the Old Testament required every male to attend three feasts a year in Jerusalem, viz., Passover, Pentecost, and Tabernacles (Deut. 16:16). In later times the rule seems to have been restricted to those who lived within fifteen miles of Jerusalem (Edersheim, *Temple*, p. 183). Yet, in fact, it was the custom to go from all parts of the land, and for women as well as men. Even from foreign lands many came. Hillel (a famous rabbi of Jesus' time, grandfather of Gamaliel mentioned in Acts) taught that women ought to go once a year, viz., to the Passover. (See Underwood, Stereograph No. 31, "Throngs Coming up to Jerusalem for Sacrifice.")

Vs. 42, "And when he was twelve years old": this may not have been his first visit, but it was a noteworthy one, because at about this age the Jewish boy became "a son of the law," i. e., subject to its requirements. This approaching period of increased religious responsibility would make more susceptible his sensitive religious nature already cultivated by the conscientious care of his nation and the lofty tone of the religious life of his mother. This feeling would become higher and deeper as for the four days' journey, "he went with the throng to the house of God, with the voice of joy and praise, a multitude keeping holyday" (Ps. 42:4). When he arrived in Jerusalem, the center of Jewish religion, captured and rebuilt by his own great ancestor David, we can imagine the enthusiasm with which he would unite in the great burst of joy that lifted up one of the pilgrim psalms, such as Ps. 122, accompanied perhaps by the instruments of music mentioned in Ps. 150. Add to this his reverent absorption in the lofty white marble temple hallowed for ages, and in its inspiring worship (see paragraphs 36*a* and 77, and Edersheim, *Sketches of Jewish Social Life*, pp. 109, 110), and the incident which follows will not seem unnatural for such a boy at

such a time and place. For sights on Jesus' journey from Nazareth to Jerusalem see Underwood, Stereograph No. 6, "On the Plain of Jezreel;" No. 7, "Relief Map of Palestine;" No. 8, "Jerusalem, the Holy City, from the Place Where It Was First Seen by Jesus."

Vs. 43, "And when they had fulfilled the days": the seven days of the feast. *Vs. 44*, "supposing him to be in the company": the caravan composed of those who came from Nazareth, or from Nazareth and its vicinity, was evidently a large one. "They went a day's journey": not necessarily a whole day, but till evening of the day on which they started. *Vs. 46*, "After three days," or, as we should say, "on the third day," counting the day of starting as one, the day of the return a second, and the day on which they found him a third. "In the temple, sitting in the midst of the doctors;" "as a learner, not as a teacher, St. Paul sat at the feet of Gamaliel; Acts 22:3" (Plummer). Where in the temple the rabbis ("doctors") were teaching we have no certain means of knowing. "Both hearing them and asking them questions": in accordance with the usual relation between pupil and teacher, which permitted great freedom. (See Trumbull, *Yale Lectures on the Sunday School*, pp. 20–31.) *Vs. 47*, "And all that heard him were amazed at his understanding," etc. The teachings of Jesus in subsequent years show wonderful understanding of the Old Testament, and profound insight into all questions of religion and morals; something of these qualities was already manifest in the boy of twelve years. *Vs. 48*, "they were astonished": the astonishment of his parents and their failure to look for him at once in the temple seem to show that he had not impressed them as being precociously religious and strengthen the belief gained from vss. 40 and 52 that Jesus seemed perfectly developed, but normal.

Vs. 49, "How is it that ye sought me? Wist ye not that I must be in my Father's house?" These are the first words of Jesus which the gospels record. They imply three things that are most significant: (1) Left alone in the city, the place to which he turned spontaneously was the temple; so natural was it for him to do this that it did not occur to him that his parents would look for him anywhere else. (2) That which drew him to the temple was the fact that it was God's house; that with it more than with any other spot in the city was associated for him the thought of

God. (3) The name for God which sprang naturally to his lips was "my Father;" his feeling toward God was that of a loving son to a father, of whose love he was sure. Few, if any, of the Jews, even among the prophets, had thought of God as the Father of individuals. To them he was the Father of the nation.

52 (§ 17). **Eighteen Years at Nazareth.—Luke 2:51, 52.**—*Vs. 51*, "And he was subject to them." These words reveal another side of Jesus' character as a boy. Though he could not have failed to see that his parents in some things had less spiritual insight than he himself, he maintained the position of a child subject to their authority. Cf. Gal. 4:4, "His mother kept all these sayings in her heart;" cf. Luke 2:19 and note how the sensitive, thoughtful character of Mary is emphasized by this repetition. *Vs. 52*, "And Jesus advanced in wisdom and stature and in favor with God and men": a most important statement, which, along with vs. 40, shows how real and normal a human life Jesus lived. He grew physically, intellectually, and spiritually, not out of sin, but in goodness. Few single verses of the gospel narrative better repay meditation than this one. "In favor with . . . . men." Further light as to how he impressed his townsmen may be gained from Luke 4:20, 22.

53. **Some Additional Facts as to the Influences among which Jesus Grew up.**—In Matt. 13:54–78; Mark 6:1–5; Luke 4:16–30; John 1:46; 7:5, are given some incidents from the later life of Jesus which reflect back light upon the period we are studying. Read them carefully and pick out the additional facts they contain. If anything in them is not clear, look up the notes upon them. See "Index of Passages," p. 305.

For the influence of his surroundings on Jesus, study once more what is said of Nazareth in paragraph 23 and read, for the influence both of natural beauty and historic association on a boy, Longfellow, "My Lost Youth."

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54. **Questions and Suggestions for Study.**—(1)* In what single statement does the Evangelist describe the boyhood of Jesus up to the time when he was twelve years old? (2) By what concrete things and by what methods did the Jews associate religion with the natural interests and pleasures of childhood? (3) Did the boys of Nazareth

like Jesus? (Luke 2:52; 4:20, 22; John 1:14; 7:46; Mark 12:37.) (4) What game may he have played as a boy? (Luke 7:32.) (5)* What does Jesus' use of the Old Testament in his ministry show as to his education? (Cf. paragraph 50.) (6) How did the education of Jesus differ most strikingly from that of an American boy today? (7) How does this difference in education make Jesus' conversation with the doctors in the temple seem more natural? (8)* Do those who were glad of the birth of Jesus seem to have been more influenced to this feeling by the Law in the Old Testament or by the Psalms and Prophets? (Cf. paragraphs 25, 34, 36*b* and *c*, and Sanday, *Life of Christ*, section on "The Special Seed-plot of Christianity.")

(9) Tell the story of Jesus' visit to Jerusalem when he was twelve years old. (10)* What are the earliest recorded words of Jesus? (11) What do the words mean and what do they imply as to his religious life at this time? (12) How far should we all have the attitude toward God which these words imply?

(13) What does Luke 2:51, 52 tell us as to Jesus' life and character during the eighteen silent years? (14)* Take time for quiet thought upon what is said in Luke, chap. 2, as to Jesus' boyhood and youth, and name the qualities of character which he displayed. (15) Commit to memory the verses which bring out these qualities most clearly.

(16) What name can properly be given to the period of Jesus' life thus far studied? See title of Part I. (17) Name the events that fall in this period. See titles of sections at the heads of chaps. ii, iii, iv, and v. (18) Point out on the map the place at which each of these events occurred.

55. **Constructive Work.**—Let the student, after careful study of all the matter contained in this chapter, write a chapter for his "Life of Christ." Our purpose here is rather expansion than condensation. We wish to supplement the scanty record of Christ's boyhood and early manhood in Luke, chap. 2, in every proper way. Since this gathering of information bit by bit from many quarters and rearranging it is somewhat difficult, we have here done the constructive work and present it for the pupil's study and criticism. Note the order in which the facts are rearranged and consider whether any fact is stated which cannot be supported by Scripture. Is any fact omitted?

Insert in the parentheses the chapter and verse of the Bible on which each statement is based.

At Nazareth which was considered a bad or at least an insignificant town ( ) Jesus grew both in body and mind ( ) and had the favor both of God and men ( ). When twelve years old he went with his parents to the feast of the Passover at Jerusalem ( ). On leaving the city with the caravan for home his parents found that Jesus was not with them ( ). On the third day they found him in the temple listening to rabbis and asking them questions. All who heard were amazed at his discernment. To his mother's questioning he replied, "Why need you have been in doubt as to where I was? Did you not understand that I must be in this temple, my Father's house?" ( ). But he went to Nazareth and was obedient to his parents ( ). He did not show wonderful powers to his townsmen, for they were astonished when he claimed such powers later ( ) and his own brothers did not believe in him until late in his ministry or after it ( ). Both his father ( ) and himself were carpenters ( ). When he preached at Nazareth during his ministry his mother, four brothers, James, Joseph, Simon, and Judas, and at least two sisters, were living there ( ).

56. **Supplementary Topics for Study.**—1. Trades and the standing of artisans among the Jews.

DELITZSCH, *Jewish Artisan Life;* EDERSHEIM, *Jewish Social Life*, chap. xi.

2. The brothers of Jesus.

LIGHTFOOT, *Galatians*, pp. 252–91; MAYOR, *Epistle of St. James*, pp. v–xxxvi; Bible Dictionaries, arts. "James," "Judas," "Brother."

3. The influences among which Jesus grew up, and his own inner experiences: (*a*) home, (*b*) school, (*c*) synagogue, (*d*) Scripture, (*e*) companions, (*f*) manual labor, (*g*) scenery and nature, (*h*) the moral condition and messianic hopes of the people, (*i*) communion with God, (*j*) thought about God and feeling toward him, (*k*) thought about his future work.

On (*a*) cf. EDERSHEIM, *Sketches of Jewish Social Life*, chaps. vi, vii; on (*b*) see *ibid.*, chap. viii; on (*c*) see *ibid.*, chaps. xvi, xvii; on (*f*) see CAMPBELL MORGAN, *Hidden Years at Nazareth*, and WHITTIER, *Songs of Labor*, "Dedication," last four stanzas; on (*g*) See EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 145–49; on (*i*), (*j*), and (*k*) see STALKER, *Life of Christ*, pp. 18–26, and THOMAS HUGHES, *The Manliness of Christ*. chapters on "The Tests of Manliness" and "Christ's Boyhood."

PART II

THE OPENING EVENTS OF CHRIST'S MINISTRY

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM

CHAPTER VI

THE HERALD OF THE NEW ERA OR THE MINISTRY OF JOHN THE BAPTIST

57 (§ 18). The Ministry of John the Baptist.
Matt. 3:1–12. Mark 1:1–8. Luke 3:1–20.

57*a* (§ 18). **The Ministry of John the Baptist.—Mark 1:1–8.**[1]—*Vs. 1*, "The beginning of the gospel": in Mark's mind the "gospel" story began with the public work of John the Baptist and the entrance of Jesus on his ministry. Cf. Peter's thought as expressed in Acts 1:22. "Of Jesus Christ the Son of God": so in his first line the evangelist declares his own conception of Jesus and faith in him. Cf. the first line of Matthew and paragraph 13. *Vs. 2*, "Even as it is written": Mark's only quotation from the Old Testament. Cf. paragraph 12. "In Isaiah the prophet": the remainder of the verse is in reality from Mal. 3:1; the next verse is from Isa. 40:3. Mark combines the two quotations which so aptly describe the mission of John, mentioning the name, however, of the second prophet only. Turn back and read Malachi, especially chaps. 3 and 4. It will help in the understanding of John's character and preaching. Note especially in these chapters that judgment, testing, and purifying attend the coming of the "messenger of the Covenant."

[1] Here for the first time we find a threefold narrative, one account in each of the Synoptic Gospels. In such cases the student should aim, not simply to get a composite picture of all three narratives, but first, by studying one carefully, to fix in mind the facts as recorded in this account; then, taking up each of the others, to consider wherein each differs from the first; and finally to frame, on the basis of all the sources, an account of the event as connected as possible. Largely because of its early date and its simple narrative form (see paragraph 12), Mark has been selected as the most suitable for the first and basal study.

Vs. 4, "John came," etc.: notice in this short verse the place of John's work, the two related parts of his work, the substance of his message, the meaning of his baptism. Note that we here find John where Luke 1:80 leaves him. "Repentance": not mere sorrow, but change of mind, especially of moral purpose. "Remission of sins": forgiveness of sins, including escape from the punishment which would otherwise have come and restoration to favor. *Vs. 6*, "camel's hair": a coarse cloth made of the long, coarse hair of the camel, used also for tents; still in use in eastern countries. "Leathern girdle": cf. the description of Elijah in II Kings 1:8, and also Mal. 4:5; Luke 1:17. "Locusts": an insect of the same family as the grasshopper. "Wild honey": probably the honey of the wild bee (cf. I Sam. 14:25, 26; Judg. 14:8). All these particulars describe a poor man living apart from other men, having no need to visit the towns for either food or clothing. Cf. Luke 1:80. The rough dress, simple fare, and lowly life of John would make his hearers feel that he had no purpose in life but his one mission, that he was indeed "a voice" (John 1:23) only. His intense absorption in his work drew the people to him. Cf. the career of Peter the Hermit, who led the First Crusade.

Vs. 7, "Latchet of whose shoes": better, "thong of whose sandals." *Vs. 8*, "water"—"Holy Ghost" (Holy Spirit): the one baptism touches the body and is the outward sign of a spiritual cleansing, the other reaches the spirit and itself illumines and tests it.

57*b* (§18).—**Matt. 3:1–12.**—*Vs. 1*, "wilderness of Judea": the rough, mountainous, and uninhabited or sparsely settled region lying west of the Dead Sea, and probably including also so much of the uninhabited region lying north of the sea, in the Jordan valley, as fell within Judea. Cf. Luke 3:1 and Underwood, Stereograph No. 9, "Gorge of Brook Cherith and Elijah Convent" (showing wilderness of Judea); No. 10, "Baptizing in the Jordan;" No. 11, "Plain of the Jordan, Southeast from the Ruins of Ancient Jericho."

Vs. 7, "Pharisees and Sadducees": see paragraph 36*b*. John 1:19–25 tells us the purpose with which some of them came. "Offspring of vipers": i. e., men of snakelike characters, wicked and deceitful. "The wrath to come": the wrath upon sinners which

would precede or accompany the deliverance of the righteous. Cf. Mal. 3:5; 4:1, 3, and paragraphs 34 and 58. *Vs. 8*, "fruits worthy of repentance": cf. Luke 3:10–14 and notes. *Vs. 9*, "think not to say within yourselves, We have Abraham," etc.: John evidently doubted the reality of their repentance; he knew the common expectation that all the sons of Abraham would have part in the kingdom of God (cf. paragraph 58), and wished to show that not good ancestry but good character was essential; see John 8:31–40. "God is able of these stones to raise up children to Abraham": John believes that God will fulfil his promise to Abraham, but that he is not dependent upon these people, being able to provide himself a seed of Abraham. Cf. Rom. 4:12, 13. *Vs. 10*, "Even now is the axe laid": better, "the axe is lying," i. e., judgment is near at hand. "Is hewn down": i. e., will be; only the fruits of repentance can save it.

Vs. 11, "unto repentance": either to express repentance (cf. on Mark 1:4), or to lead them to repentance, increasing their desire to repent by giving them a definite act in which to express their decision. "With the Holy Ghost and with fire": better, "in Holy Spirit and fire," the reference being to a subjection of the people to the searching and testing work of the Spirit of God in the Mightier One, by which the real characters of men should be discovered. Cf. Mal. 3:2–5, from which John's figure of speech is probably derived. John was a man of great insight into character, but he recognized that he could not try men's hearts as the Greater One who was to follow would search and test them. *Vs. 12*, "Whose fan": a winnowing shovel, with which the mingled grain and chaff, after being threshed, were thrown into the air, that the steady west wind might blow away the chaff, leaving the grain behind. "He will thoroughly cleanse his threshing-floor": i. e., complete the work of separating grain and chaff. "Unquenchable fire": a figure for inevitable and irremediable destruction. The whole verse is descriptive, in highly figurative language, of a work of judgment by which the evil should be thoroughly purged out of the nation and the kingdom of God set up. Cf. paragraph 34, and Mal. 4:1–3.

57*c* (§18).—**Luke 3:1–20.**—*Vs. 1*, "In the fifteenth year of Tiberius Caesar": there is difference of opinion as to the event from which these years should be reckoned. Tiberius was *associated* with Augus-

tus as joint emperor about the end of 11 A. D. He became full emperor at the death of Augustus, August 19, 14 A. D. If the earlier date be chosen, the appearance of John the Baptist would be in the latter part of 25 or early part of 26 A. D. The other historical indications of time so carefully given by Luke in vss. 1 and 2 are in harmony with this date. "Pontius Pilate being governor of Judea": Pilate was made procurator of Judea in 25 or 26 A. D. "Herod being tetrarch of Galilee and his brother Philip," etc.: a tetrarch was a native ruler lower in rank than a king. *Vss. 10–14.* Notice how in these verses, found only in Luke, John points out, in concrete examples adapted to the several classes of people, how the repentance which he demanded would express itself. These are examples of the "fruits worthy of repentance" (vs. 8). *Vs. 13*, "extort no more," etc.: under the current system of raising taxes extortion was easy, and common among the collectors of customs (publicans). *Vs. 14*, "do violence to no man": as in the case of the collectors of customs so here John selects for reproof those vices to which the soldiers were specially liable. The "violence" referred to is unlawful violence for personal gain, not that which as soldiers they would be bound to use against public enemies; the American Revised Version gives the sense better: "Extort from no man by violence, neither accuse anyone wrongfully." Notice that he does not tell any of these classes of people to give up their occupations. John in his advice shows great moderation, practical sense, and knowledge of men. His lonely and ascetic life had not made him an anarchist or fanatic.

Vs. 15, "And as the people were in expectation," etc. In a time when there was constant readiness to accept anyone as the Messiah, provided he met popular expectation, the appearance of John, such a prophet as had not been for generations, set people to wondering whether he were the Christ. See the reflection of this feeling in John 1: 19, 20. We may well picture the scene suggested by this descriptive verse. The burly soldiers, the fastidious Pharisees, the aristocratic priests, the despised publicans, even the cowering harlots (see Matt. 21:32)—jostling each other in a vast crowd gathered not in a city square but in the wilderness or the sweltering Jordan valley; all quivering with excitement at the thought that the tense figure before them might be that of the national deliverer eagerly awaited for centuries.

There was doubtless in that throng many a sword ready to be whipped from its girdle at a word, and John might have dropped the spark that would have kindled the nation. The meeting was in several respects like one of the monster meetings of Daniel O'Connell, the Irish liberator. See Justin McCarthy, *History of Our Own Times*, Vol. I, pp. 191–96.

Vs. 18, "the good tidings": the gospel. Much of John's preaching was of judgment rather than of salvation, but it always included salvation for the repentant. He sought by the terrors of a coming judgment to persuade men to escape from judgment. Cf. vs. 17, "gather the wheat into the garner," and Matt. 3:2. *Vs. 19*, "Herod the tetrarch": Herod Antipas. See the account of John's arrest in Mark 6:17, 18 (Matt. 14:3–5) where it is related in connection with his death. There is also an account in Josephus, *Antiquities*, xviii, 5, 2. John 1:19–28 contains further statements as to John's ministry, especially as to the place of his baptism and the expectation of a Messiah; see notes on the passage in paragraph 69.

58. **Current Ideas Concerning the Messiah.**—The Jewish hope for a Messiah was at bottom a hope for a divinely appointed and empowered deliverer from national distress. Throughout the history of the Hebrew people their prophets had promised that God would aid them, and if they were in danger from their enemies, would deliver them, provided only they kept his commandments and were true to him in other ways. This succession of promises could never be quite fulfilled, however, because of the wrongdoings and impenitence of the Hebrew nation; but the hope grew deeper and more distinct. By degrees, also, it came to include, not merely the idea of a re-established, glorious kingdom of Israel over which God was to be king—the kingdom of God—but also of a specific person through whom God would establish the kingdom, and the greater the sense of national bondage and suffering, the keener became their belief in a deliverer. Thus the messianic hope in the time of Jesus was the child of faith and national misfortune: at once religious and political. Its form was various according as the one or the other of these two elements predominated. All classes, however, believed that the Messiah would be the son of David, and that his kingdom would consist of Jews and others who accepted the Jewish religion.

With the more intellectual classes, especially the Pharisees, the Messiah was something more than a mere man, though less than God. His coming was to be preceded by that of Elijah (Mal. 4:5; Mark 9:11, 12; cf. Mark 6:15; John 1:21) and by awful portents in the heavens. On the part of the masses the hope was more political, and the deliverance was supposed to be from the rule of the Romans. This popular conception it was that led so many people to misjudge Jesus and to regard him as a political agitator.

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59. **Questions and Suggestions for Study.**—(1) In the mind of Mark with what events does the gospel history begin? (2) What apostle expresses a similar thought? (3)* Give in outline Mark's account of John the Baptist, distinguishing (*a*) his place of work, (*b*) appearance and mode of life, (*c*) his message to the people, including the moral change demanded, the external act associated with this moral change, and his announcement for the future.

(4) What do Matthew and Luke add in common to Mark's account? (5) What does Luke add that is found neither in Mark nor Matthew? (6)* How does Luke date the beginning of the ministry of John? To what year does this probably assign it? (7) What is repentance? (8) By what announcement did John enforce his command to repent? (9) What did he teach about the value of Abrahamic descent in saving one from God's wrath? (10)* How did he describe the Greater One whom he announced? What part of his work did he emphasize? (11) How did he contrast his own work with that of the Greater One to come?

(12) By what motives especially did he appeal to the people? (13) In what sense was his preaching a gospel (good news)? (14)* What elements of character appear most strongly in John as he is depicted in the gospel narrative? (15) What facts made it natural for the people to wonder whether John was the Christ? (16)* What kind of Messiah were the Pharisees looking for? (17)* What kind were the people expecting?

60. **Constructive Work.**—Having completed the study of this chapter as indicated above, write for your "Life of Christ" (inserting above it the title of "Part II," as given on p. 61) a chapter of not more than two hundred and fifty words. In condensing, do not

forget Mark 1:4 and the comment upon it. Try to see the picture presented by the facts and to help others see it. Some of the notes will help you in this and also some of the references under paragraph 61, 1. Use the analysis of the chapter which follows.

CHAPTER VI

THE HERALD OF THE NEW ERA

1. The time and place of John's work.
2. His dress and manner of life.
3. His message of command and judgment; the relation of baptism to his preaching.
4. His announcement of the Greater One to come.
5. The way his message was received.

61. **Supplementary Topics for Study.**—1. The characteristics of John the Baptist's ministry.

Bible Dictionaries, art. "John the Baptist;" FEATHER, *The Last of the Prophets;* EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 255–74; ZENOS, in *Biblical World*, January, 1900, and BAILEY, in *Biblical World*, December, 1905; STALKER, *Life of Christ*, pp. 40–42; FORBUSH, *Boys' Life of Christ*, pp. 56–64.

2. The Jewish expectation of the Messiah.

SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 154–87; WENDT, *The Teaching of Jesus*, Vol. I, pp. 33–89; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 160–79; MATHEWS, *History of New Testament Times in Palestine*, pp. 159–69, and *The Messianic Hope in the New Testament.*

CHAPTER VII

THE BAPTISM AND TEMPTATION OF JESUS

62 (§ 19). **The Baptism of Jesus.**
Matt. 3:13–17. Mark 1:9–11. Luke 3:21, 22 [23a].
64 (§ 20). **The Temptation in the Wilderness.**
Matt. 4:1–11. Mark 1:12, 13. Luke 4:1–13.

62*a* (§19) **The Baptism.—Mark 1:9–11.**—*Vs. 9*, "Nazareth of Galilee": for description, see paragraph 23. Recall also the years Jesus had spent there (cf. paragraphs 49, 52, 53), and what he was now leaving behind (cf. paragraphs 35, 50). The report of John's proclamation of the kingdom of heaven must have reached Nazareth early and produced great excitement there. The soul of Jesus was too spiritually sensitive to permit him to stay away from a prophet of

God and of righteousness, and he must ere this have had some conviction of his mission (see notes on Luke 2:49 in paragraph 51, and on Matt. 3:15 below). We may well consider the thoughts that stirred him as he walked the twenty miles to the river, leaving his quiet workshop and his happy home of thirty years for a future full of struggle and of pain. "In the Jordan": the place of Jesus' baptism cannot be determined with certainty. The traditional sites are in the south, near Jericho. But Bethany (John 1:28), to which place Jesus apparently returned after his temptation, is a more probable place, and this is probably farther north, near the southern border of Galilee. *Vs. 11*, "My beloved Son, in whom I am well pleased": the language from heaven is the assurance to Jesus that he is in a peculiar sense the object of God's love and approval (cf. Eph. 1:5, 6; Col. 1:13), and begets, we can hardly doubt, in a measure in which it has not existed before, the consciousness of his mission as the Messiah.

62*b* (§19). **Matt. 3:13–17.**—*Vs. 14*, "But John would have hindered him," etc.: John has urgently commanded the people to repent and be baptized, but when Jesus comes to him he feels himself in the presence of his superior, and shows it by the words, "I have need to be baptized of thee, and comest thou to me?" Yet notice that he neither says that it is in itself unfitting for Jesus to be baptized, nor indicates that he knows Jesus to be the Christ (cf. John 1:31). *Vs. 15*, "suffer it now": this reply of Jesus virtually admits the *unsuitableness* of his being baptized by John, and by implication his own superiority to John, which John had felt, but sets it aside *for the time;* in due season his superiority will be manifest. "For thus it becometh us to fulfil all righteousness": Jesus regarded John's work as a part of the plan of God. For him to share in it was, therefore, to obey the will of God, i. e., to do righteousness. He made the same application to the people at large (Luke 7:29, 30), saying that they who were baptized by John declared God to be righteous, while the Pharisees by refusing made the plan of God ineffectual in their own case. John had urged a consideration of propriety; Jesus puts the matter on the ground of duty. In the presence of duty the highest propriety is to waive propriety and do the duty. In this sentence—the second one which the gospels record from Jesus' lips—we gain a most significant light upon the prin-

ciples of his life. Compare his words in the temple (Luke 2:49) and the notes in paragraph 51.

62*c* (§19). **Luke 3:21–23.**—*Vs. 21*, "When all the people were baptized": not "after all had been baptized," nor "while the rest were being baptized" (and so in the presence of others), but simply at the same time (in general) at which the rest of the people were baptized. None of the gospels imply that there were spectators of Jesus' baptism. "And praying": a feature of the narrative peculiar to Luke and most illuminative, both as to his state of mind at this moment (see note on Mark 1:9 above) and as to his habitual relation to God. *Vs. 23*, "about thirty years of age": an important statement chronologically; notice, however, the word "about." If Jesus was born in 4 B. C. (see paragraph 37), his thirtieth birthday would come in 26 A. D., which agrees with paragraph 57*c*. The effect of John's proclamation of the Mightier Coming One, in view of the popular expectation (Luke 3:15), would be immediate, and only a few months probably elapsed between the beginning of his ministry and that of Jesus.

63. **The Meaning of the Baptism of Jesus.**—As has appeared from a study of his own words (paragraph 62*b*) the baptism of Jesus was not a confession of sin, but a profession of devotion to a revealed plan of God. The devotion of oneself to the kingdom of God, the approach of which John had announced, involved in the case of others, but not in his, repentance and confession of sin. Had he allowed any consideration to induce him not to join John the Baptist, his influence would have been thrown against the revival of righteousness which John was seeking to bring about. Before such an alternative one possessed of a filial spirit toward God could only act as he did act. By so doing he became formally, of course, a follower of John, but very soon began an independent movement of his own.

From this act, we must believe, dates the beginning of his clear conviction that to him there belonged a great and peculiar responsibility in relation to the kingdom of God; that he was the one whom John was foretelling. From the moment the voice from heaven sounded in his heart he devoted himself with unswerving purpose and self-sacrifice to the new work.

64*a* (§20). **The Temptation.—Mark 1:12, 13.**—*Vs. 12*, "and

straightway the Spirit driveth him forth": the assurance of divine sonship in connection with the baptism is immediately followed by an impulse from the Spirit to seek the solitude of the wilderness, doubtless for reflection upon the new work opening up before him. This was just such an impulse as any thoughtful man would have who had been given new responsibility and power. "Into the wilderness": at what particular place it is idle to guess. *Vs. 13*, "forty days tempted of Satan": the temptation, continued through the whole period, was, no doubt, inseparably connected with his meditation over his plans, and over the use of the power given him by God for carrying out those plans. "With the wild beasts": as would be natural in the wilderness. The statement, peculiar to Mark and characteristic of his pictorial style, briefly suggests the Savior's lack of human fellowship in his struggle and emphasizes the forbidding aspect of the wilderness.

64*b* (§20). **Matt. 4:1–11.**—*Vs. 3*, "And the tempter came": a visible appearance is not at all required by the narrative. "If thou art the Son of God": referring to the voice from heaven (Matt. 3:17), and basing the temptation on that. "Command that these stones become bread": an appeal to his hunger (cf. vs. 2), and conveying the suggestion that there is an inconsistency between his being God's Son, the special object of God's love, and going hungry, and that either his conviction of sonship must be confirmed by the supply of his need, or he must doubt that sonship. *Vs. 4*, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God": i. e., shall not regard bread as indispensable, but shall in simple trust in God wait his word (see Deut. 8:3). This principle of trust in the all-sufficient God, which God taught Israel in the wilderness, Jesus applies to his own case. He will not insist on bread as the evidence of God's love, but will trust God's word (Matt. 3:17). *Vs. 5*, "the devil taketh him": in thought, no doubt, not bodily. "The pinnacle of the temple": some high gable of the temple or its colonnades is referred to, perhaps that very high one which overlooked the valley of Kedron. *Vs. 6*, "If thou art the son of God": as before, an appeal to his consciousness of divine sonship, with perhaps an added reference to the trustful confidence in God just expressed (vs. 4). "Cast thyself down: for it is written, He shall

give his angels charge," etc.: i. e., if thou art God's Son, he will surely care for thee; prove it by throwing thyself down. Under guise of an appeal to filial trust there is concealed a temptation to distrust. *Vs. 7*, "Thou shalt not tempt the Lord thy God": the words are from Deut. 6:16, and forbid making demands on God, or putting him to the test, from doubt of his care. Jesus refuses to do this; trust needs no self-appointed test of God. In his work in the world as God's Son he will not manufacture evidence of God's presence and care, for himself or for others. He will go forward in simple trust, taking such evidences of God's love and care as come in the doing of duty. See the opposite spirit of the Jews and Jesus' answer in Mark 8:11, 12.

Vs. 8, "All the kingdoms of the world": a mental vision of the world that Jesus wished to win for God. *Vs. 9*, "if thou wilt fall down and worship me": a figure of speech descriptive of what the course of action which was suggested to him would really amount to. One naturally thinks of some concession to the false, worldly ideas of the times, as, for example, the use of force, or concealment of his real aims, by which he might have gained adherents rapidly; some compromise, in word or act, which to Jesus' thought amounted to giving homage to the devil. *Vs. 10*, "Thou shalt worship the Lord thy God, and him only shalt thou serve": quoted from Deut. 6:13, where it enjoins Israel to worship Jehovah only, as against the gods of the surrounding nations. In the mouth of Jesus it means that allegiance and reverence are due to no human authority, to no worldly ideals, but to God only. In his life there is to be no divided allegiance. *Vs. 11*, "Angels came and ministered unto him": he had safely passed a great crisis and gained a priceless victory. To the large mind of Milton it seemed that "paradise" was "regained," not at the resurrection but at the temptation of the Messiah:

> I, who erewhile the happy garden sung
> By one man's disobedience lost, now sing
> Recover'd Paradise to all mankind,
> By one man's firm obedience fully tried,
> Through all temptation, and the tempter foiled
> In all his wiles, defeated and repulsed,
> And Eden raised in the waste wilderness.

Briefly, though somewhat inadequately, it may be said that his three

temptations were enticements to use his divine power (see note on Mark 1:13 above), (1) selfishly, (2) presumptuously, (3) in combination with worldly policy and force; but in all there was a temptation to distrust God, and in all he conquered by maintaining his faith in God.

64*c* (§20). **Luke 4:1–13.**—The narrative of Luke is like Mark's in extending the temptations through the forty days; like Matthew's in narrating the three temptations at the end. The second and third temptations are put in a different order in Luke; for the difference no satisfactory explanation can be given, nor is it important.

65. **Messiahship as Conceived by Jesus.**—The idea of messiahship was essentially Jewish, and had Jesus been content to take it as it existed, it could have had little meaning for other peoples. But he did with it as he did with so many other Jewish conceptions; although he continued to use the words of the Jews he pierced beneath the surface and form to the fundamental thought they represented, and dealt with this. To be the Christ meant to found the kingdom of God; but this is only to say that to be the Christ meant to make human society righteous and prosperous by bringing its members into right relations with God. Thus he made the term "kingdom of God" moral and religious rather than political. The temptation to make it political, to use force as the Jews expected, and thus immediately to exercise his beneficent rule, must have been a most subtle and powerful test in the wilderness:

> Why move thy steps so slow to what is best,
> Happiest, both to thyself and all the world,
> That thou, who worthiest art, shouldst be their king?
> —The words of Satan in *Paradise Regained*, Book III, 224–26.

But he remained true to the highest ideal of the kingdom and today holds a sway over the souls of men greater than any prophet had attributed to the Messiah.

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66. **Questions and Suggestions for Study.**—(1) Relate the story of the baptism of Jesus as told by Mark. (2) What distinct addition does Matthew make to the Mark narrative? (3) What is the meaning in Jesus' reply to John, of the words, "Suffer it now"? (4)* What is the meaning of "thus it becometh us to fulfil all righteousness"?

(5)* What great principle of conduct does Jesus enunciate in this answer to John? (6) Is this principle valid for him only, or for all men? (7)* What elements of Jesus' religious life that ought to be in ours are revealed in this passage and in Luke 2:49? (8) Why is the dove a natural and suitable symbol of the divine Spirit? (9)* What was the meaning for Jesus of the descent of the Spirit and the voice from heaven?

(10) How old was Jesus at the time of his baptism? (11) Tell the story of Jesus' temptation in the wilderness as related by Mark. (12) Can you show that both retirement and temptation might naturally be expected in Jesus' life at this time? (13) Relate the story of the first of the three temptations as recorded by Matthew. (14) Of the second. (15) Of the third. (16) Wherein does Luke's narrative differ from Matthew's? (17)* Explain the meaning of Jesus' answer to the first temptation. (18)* To the second. (19)* To the third.

(20) Is there any suggestion to us in the source from which Jesus drew his replies to the tempter? (21) What gave occasion to these temptations, and of what use were they to Jesus? (22) What great principles of conduct are involved in his several answers? (23) Can you suggest circumstances of modern life to which any one of these principles would be applicable? (24) Do you know of any good men who seem to have been "spoiled by power"? (25) Mention any one of the temptations of Jesus that might come to a young bank clerk; to a student volunteer? (26) What would you understand from Heb. 2:18 and 4:15 as to the likeness of Jesus' temptations to our own? (27) Is there any difference between his temptations and ours? (28) Was this the last temptation of Jesus? See Luke 4:13.

67. **Constructive Work.**—Having completed the preceding work, write chap. vii of your "Life of Christ," treating the baptism and the temptation.

As an illustration of paragraph 27, 3, you would do well to study the account of the two events of Christ's life mentioned above in Mark. Note that the story of both the baptism and the temptation is given in ninety-nine words, and that some facts are stated which are not in the longer accounts. Note further that Mark's account is not stiff or vague as we might perhaps expect from its brevity, but full of life, movement, and color. Note the words which describe vigorous and

sharply defined movement or pictorial details: "straightway," "coming up out of," "rent asunder," "driveth forth into," "with the wild beasts."

To Mark's facts you would better add in your constructive work the substance of the conversation between Jesus and John at the baptism, and something as to the nature of the three temptations. From seventy-five to one hundred and seventy-five words may be used.

68. **Supplementary Topics for Study.**—1. The contrasts between the life of Jesus before, and his life after, his baptism, in (*a*) occupation, (*b*) home, (*c*) relations to kindred, (*d*) relations to people in general.

2. Study this quotation as applied to the Jews in the time of Christ: "Men looked for a Caesar, but they needed a Savior. The only kingdom that could help them was the kingdom of heaven" (W. B. Forbush).

3. A study of the temptation of Christ.

MILTON, *Paradise Regained;* THOMAS HUGHES, *The Manliness of Christ*, Part IV; *Ecce Homo*, chap. ii.

CHAPTER VIII

THE BEGINNINGS OF FAITH IN JESUS

69 (§ 21).	**John's Testimony before the Priests and Levites.**	**John 1:19–28.**
70 (§ 22).	**Jesus the Lamb of God.**	**John 1:29–34.**
71 (§ 23).	**The First Three Disciples.**	**John 1:35–42.**
72 (§ 24).	**Philip and Nathanael.**	**John 1:43–51.**
73 (§ 25).	**The First Miracle: Water Made Wine.**	**John 2:1–11.**
(§ 26).	**Sojourn in Capernaum.**	**John 2:12.**

69 (§ 21). **John's Testimony before the Priests and Levites.—John 1:19–28.**—*Vs. 19*, "when the Jews sent unto him . . . . to ask him, Who art thou?": on the inquiry awakened by John, see Luke 3:15. *Vs. 21*, "Art thou Elijah?": on the basis of a literal interpretation of Mal. 4:5, Elijah was expected to come before the Christ (cf. Matt. 17:10). This prophecy Jesus recognizes as fulfilled in its real sense in John the Baptist (Matt. 17:11 ff.; 11:14). John denies that he is Elijah, because he knows he is not Elijah in the sense intended by the question of the priests, i. e., the identical Elijah of the Old Testament. "Art thou the prophet?": the question refers to the

prophet promised in Deut. 18:15. Cf. John 6:14, 30, 31; Acts 3:22. *Vs. 23*, "I am the voice of one crying," etc.: more exactly, "a voice of one," etc. John wishes to sink his personality out of sight; he will not identify himself with any of the great personalities which the Jews have pictured to themselves and for which they are looking; he is simply a voice, bidding men, "Make straight the way of the Lord." These words of Isaiah (40:1–5), originally employed to picture poetically the return of Jehovah bringing his people from captivity, are employed by John as aptly describing the spiritual preparation for Jehovah's coming to his people. *Vs. 25*, "why then baptizest thou, if thou art not the Christ?": probably on the basis of Zech. 13:1, the administration of a rite symbolic of purification was thought to belong to the Messiah. *Vs. 26:* cf. Mark. 1:7, 8, but notice that he whom John then spoke of as coming he now says is present, though unknown. *Vs. 28*, "Bethany beyond Jordan": notice the marginal reading, Bethabara, or Betharaba, probably another name for the same place or of a place near at hand. It is probably a ford of the Jordan in southeastern Galilee, a little northeast of Scythopolis.

70 (§ 22). **Jesus the Lamb of God.—John 1:29–34.**—*Vs. 29*, "On the morrow": notice that these sections (21–24) give the record of four successive days. "Behold the Lamb of God, that taketh away the sin of the world": the conception of Jesus involved in these words is akin to, if not derived from, that of Isa., chap. 53, a man pure, meek, gentle, and bearing the load of the sin of the world. Read this chapter carefully. This is a very different picture from that which John had drawn of the Coming One, in his words to the Jews before he appeared (Matt. 3:10–12). It shows that, while his thought about what the Messiah would be led him to emphasize his work of judgment as set forth in the prophets, the actual sight of Jesus, as he returned from his forty days in the wilderness, impressed him with a very different aspect of that work and the character of the one who could do it. This new conception had perhaps been gained in part by a conference with Jesus. Perhaps he could not himself at once have adjusted these conceptions to one another, though they actually meet in Jesus' own life and work. *Vs. 30*, "This is he of whom I said," etc.: cf. John 1:15. The gospels do not tell when John had said this. *Vs. 31*, "And I knew him not": knew him not,

that is, as the Greater One who was to follow him; personal acquaintance he may or may not have had. John's announcement of his greater successor was an act of faith, not of sight. *Vss. 32–34.* Cf. Mark 1:10, 11. The experience at the Jordan, so deeply significant for Jesus, became also to John a revelation of Jesus as that One for whom he had been looking and whom in faith he had announced, the One who, himself filled with the Spirit, should baptize others in that Spirit.

71 (§ 23). **The First Three Disciples.—John 1:35–42.**—*Vs. 37,* "two disciples": one of them being Andrew (vs. 40), and the other very probably John, the evangelist, whose name is repeatedly studiously suppressed in this gospel, as here and in vs. 40; see 13:23; 18:15, 16; 19:26, 27. *Vs. 41,* "We have found the Messiah": the expression of a first impression, which longer acquaintance was not only to deepen into conviction, but also to modify, as he learned how different a Messiah Jesus was to be from that which he at first thought of. *Vs. 42.* It will make this and the next section seem a natural part of the life-history of Jesus if we remind ourselves that every leader of men must attach to himself those who will accept and keep the truth he has to tell. So every biography of every great teacher or reformer must have somewhere in it a chapter like that we are now studying.

72 (§ 24). **Philip and Nathanael.—John 1:43–51.**—*Vs. 43,* "into Galilee": returning home; cf. Mark 1:9. *Vs. 44,* "Now Philip was from Bethsaida": viz., Bethsaida of Galilee (John 12:21; cf. map), a suburb of Capernaum, where Peter and Andrew afterward lived (Mark 1:21, 29). *Vs. 45,* "him of whom Moses in the law, and the prophets, did write": i. e., the Messiah: cf. comment on vs. 41. "Jesus of Nazareth, son of Joseph": so Jesus was known throughout his public life. Note that here Philip brings a man to Jesus. Andrew, according to vs. 42 above, does the same. In John 12:20–22 Andrew and Philip are represented as uniting in the work of bringing men to Jesus. We know but little else of Andrew and Philip. But this is enough to win them lasting honor. The church and community need nothing so much as the quiet, persuasive, personal touch. The kingdom of heaven must grow man by man. *Vs. 46,* "Can any good thing come out of Nazareth?": a place without distinction or reputation, and with which no one had ever associated the Messiah (it is not even mentioned in the Old Testament), and all the less likely to seem to

Nathanael of Cana a probable birthplace of the Messiah, because it was a neighboring village to that in which he himself lived.

Vs. 49, "Rabbi, thou art the Son of God; thou art King of Israel": the first phrase is an echo of John's testimony, the second an explicit acknowledgment of his messiahship (cf. Ps. 2:6, 7; II Sam. 7:13, 14). Testimony and the impression made by Jesus' own character on susceptible minds win for Jesus his first disciples. *Vs. 51*, "angels of God ascending and descending upon the Son of Man": he shall become a medium of communication between heaven and earth. (See Gen. 28:10 ff.) "Son of Man": used here for the first time in this gospel. Jesus uses it many times of himself. Exactly what it meant on his lips has been much discussed. But no view is more probable than that it meant the ideal man—the man who is all that God intended man to be and thus a fit and full representative of the kingdom of God on earth. It is because he is such a representative that there "were given him dominion and glory and a kingdom" among men. See Dan. 7:13, 14.

73 (§ 25). **The First Miracle: Water Made Wine.—John 2:1–11.—** *Vs. 1*, "and the third day": reckoned from and including the day of 1:43. "Cana of Galilee": the home of Nathanael (John 21:2), a village only a few miles from Nazareth. See Underwood, Stereograph No. 18, "In the Court of a Village Home, Cana of Galilee;" also No. 14, "A Bride's Arrival before the House of her Bridegroom." *Vs. 2*, "and his disciples": probably the five mentioned in the preceding chapter of John. *Vs. 4*, "Woman, what have I to do with thee?" or, what have we in common? indicating that he did not share with her the thought and wish implied in her hint. There is no rudeness in the use of the word, "Woman," as may be clearly seen in John 19: 26. "Mine hour is not yet come": the time for me to act as wonder-worker before the multitudes is not yet come. Mary perhaps desired a conspicuous display of power; Jesus would bring relief, but in such way and at such time that it would attract no general attention. *Vs. 6*, "After the Jews' manner of purifying": cf. Mark 7:3, 4. "Two or three firkins apiece": a firkin = about nine gallons. *Vs. 8*, "the ruler of the feast": either a head waiter or, as is more likely, a guest elected to preside.

Vs. 11, "This beginning of his signs": "sign" is John's usual word

for Jesus' deeds of power, and one that emphasizes the *significance* of the deed, rather than either its power or its wondrousness. "Manifested his glory": revealed the excellence and beauty of his character and power. "And his disciples believed on him": i. e., believed more firmly in him than before; faith is by its very nature a thing of degrees, capable of growing and intended to grow. The sympathy of the reader is bound to go out to this little group of five who felt the charm of the quiet teacher and followed him along an unknown way. They were of a nature both fine and heroic enough to grow, and to their growth the world owes much.

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74. **Questions and Suggestions for Study.**—(1) Tell the story of John's testimony before the priests and Levites. (2)* What prophecy gives occasion to the question, "Art thou Elijah"? (3)* What to the question, "Art thou the prophet"? (4)* What is the meaning of John's reply, "I am a voice," etc.? (5) What gives rise to the question, "Why baptizest thou," etc.?

(6)* What does John mean by the words, "Behold the Lamb of God that taketh away the sin of the world"? (7) To what is it due that this characterization of Jesus is so different from his announcement of the Coming One? (8) What further testimony did John bear respecting Jesus on this occasion? (9) What does John mean by saying that he does not know Jesus?

(10) What testimony did John bear in the presence of two of his disciples? (see § 23). (11) What was the result of this testimony? (12) Who were these two disciples, and what third disciple did one of these bring to Jesus? (13)* What element of John's character is illustrated in his conduct in this matter, and in what respects is his conduct to be emulated by us today?

(14) What other disciple did Jesus call to follow him the next day? (15) Whom did this disciple bring to Jesus? (16) Relate the conversation between Jesus and Nathanael. (17) What is the meaning of Jesus' last sentence in vs. 51? (18) Tell briefly the events of each of the four days referred to in paragraphs 69–72. (19)* What two influences drew to Jesus his first disciples? (20) What strong traits of character do they seem to have had? (21) In what ways did they probably need to grow?

(22) Tell the story of the wedding at Cana. (23) What elements of Jesus' character are revealed in his conduct on this occasion? (24)* What impression and effect did Jesus' act produce on the minds of the disciples?

(25) Where did Jesus go after the wedding at Cana? (26) Who accompanied him?

(27)* Point out on the map each of the places mentioned in this chapter and indicate the event which happened at each; then draw an outline map showing these places and the probable route of Jesus from the Jordan to Cana and from Cana to Capernaum. (28) Commit to memory the titles of the sections in chaps. vi, vii, viii.

75. **Constructive Work.**—Having completed the study indicated above, write chap. viii of your "Life of Christ," following the outline as given in the second titles at the head of the chapter, or constructing an outline for yourself. Be sure, however, to bring out the central theme, "The Beginnings of Faith in Jesus," very clearly showing how John the Baptist aided that faith, how the disciples helped each other in it, and how Jesus made their faith grow.

76. **Supplementary Topics for Study.**—1. How far the Jews of Jesus' day expected a suffering Messiah, such as is suggested by John the Baptist's quotation from Isaiah in John 1:29.

SCHÜRER, Div. II, Vol. II, pp. 184–87.

2. Jewish weddings.

EDERSHEIM, *Sketches of Jewish Social Life*, chap. ix, and *Life and Times of Jesus the Messiah*, Vol. I, pp. 351–55; STAPFER, *Palestine in the Time of Christ*, pp. 159–65. See also Dictionaries of the Bible (esp. HASTINGS'), arts. on "Marriage."

3. Give a chapter from the life of any one of the following men, telling how he drew followers to himself: Socrates, Luther, Gladstone, Abraham Lincoln.

4. The Brotherhood of St. Andrew and the Brotherhood of Andrew and Philip; how their aim is explained by John, chap. 1.

Universal Cyclopedia, Vol. II, Appendix, or address Brotherhood of St. Andrew at headquarters, Broad Exchange Building, Boston, Mass.

PART III

THE EARLY JUDEAN MINISTRY

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE

CHAPTER IX

THE BEGINNING OF CHRIST'S WORK IN JERUSALEM

77 (§ 27). **First Cleansing of the Temple.** **John 2:13–22.**
79 (§ 28). **Discourse with Nicodemus.** **John 2:23—3:21.**

77 (§ 27). **First Cleansing of the Temple.—John 2:13–22.**—*Vs. 13,* "The Passover of the Jews was at hand, and Jesus went up to Jerusalem": on the feasts of the Jews and the season of the Passover, see paragraph 78; on some of the services and influences of the Passover, see paragraphs 50 (last part), 51. *Vs. 14,* "and he found in the temple those that sold": doubtless in the great court of the gentiles, which lay outside the sanctuary proper and which those who were not Jews might enter. "Oxen, sheep, and doves": to offer as sacrifices; for a sacrifice of doves, cf. Luke 2:24. "And the changers of money sitting": the temple tax (cf. Matt. 17:24) must be paid in Jewish money; hence the need of money changers, since Jews came to the great feasts from many lands (cf. Acts 2:5–11; 8:27), and even in Judea and Galilee Roman coinage was in common use (Mark 12:15, 16). *Vs. 15,* "and he . . . . cast all out of the temple": more, of course, by the power his righteous indignation than by any physical force. Both the traders and the temple authorities back of them were conscious of wrongdoing (see note on vs. 16) and Jesus would have the sympathy of the people subjected to imposition. Thus in the United States a single intrepid American citizen has more than once rid the city hall of "grafters." *Vs. 16,* "make not my Father's house," etc.: the same name for the temple which he used in his boyhood (Luke 2:49). The offensiveness of this traffic to Jesus lay in the conversion of a place of worship into a place of traffic—a traffic to which the priests must have consented,

and from which there is reason to believe they themselves derived a profit, and that an exorbitant one (see Edersheim, *Life of Jesus*, I, 370, 371).

Vs. 17. To many of us it is a pleasure to think that Christ in his consuming zeal for righteousness did at least once use physical force against its opponents. He showed not only moral but physical courage, and helped us to feel how broad and true his manhood was. Cf. Luke 3:17 with John 1:29; also Hughes, *Tom Brown's School Days*, chapter on "The Fight," and Theodore Roosevelt, *The Strenuous Life*, especially the chapter on "Grant." *Vs. 18*, "what sign showest thou": the Jews failed to perceive that such an act carries its own authority in the wickedness of the traffic, and the righteous zeal of him who puts an end to it, and demands no supernatural token of authority. In our time, owing doubtless in part to the influence of Jesus, it is more fully recognized that the presence of urgent need and the possession of power to meet that need carries with it both authority and responsibility. It is, for instance, a well-recognized principle of the common law that any citizen who sees a crime committed has the legal right to arrest the criminal. *Vs. 20*, "forty and six years": the temple was begun in the eighteenth year of Herod, viz., 20–19 B. C. Forty-six years from that time would bring us to the Passover of 27 A. D. Cf. paragraph 37 and Luke 3:23.

Mark 11:15–18; Matt. 21:12–17, and Luke 19:45–48 give an account of a cleansing of the temple which some believe to be identical with the one here described in John. There seem to be two records, one speaking of the event at the beginning and the other at the end of the ministry of Jesus, and it is difficult to decide, if there was only one cleansing, at which point it occurred. In the absence of decisive evidence therefore they are treated in this book as distinct events.

78. **The Feast of the Jews.**—Besides New Year's Day, the cycle of Jewish feasts in Jesus' day included the following each year:

1. The Feast of the Passover and Unleavened Bread, first month (Nisan, March–April), 14th to 21st days.

2. The Feast of Acra, on the 23d day of the second month.

3. The Feast of Pentecost, fifty days after Passover, about the 6th day of the third month.

4. The Feast of Woodcarrying, on the 15th day of the fifth month.

5. The Feast of Tabernacles, from the 15th to the 22d of the seventh month, the last day of it constituting the Feast of Waterdrawing.

6. The Feast of Dedication, lasting eight days and beginning on the 25th day of the eighth month (November–December).

7. The Feast of Purim, on the 14th day of the twelfth month.

Of these feasts, Passover, Pentecost, and Tabernacles had to be celebrated in Jerusalem, to which Jews came from all quarters for that purpose. The others required no such journey to Jerusalem.

79 (§ 28). **Discourse with Nicodemus.—John 2:23—3:21**—*Vs. 24*, "But Jesus did not trust himself unto them": did not take them into his confidence or intrust his work to them. This striking statement that, though they "trusted" him, Jesus did not "trust" them, finds its explanation in the fact that their faith, though real, rested upon his signs, rather than upon an appreciation of him or of his teachings. The disciples whom Jesus trusted believed on him before he wrought any signs (cf. paragraphs 71, 72).

Chap. 3:1, "a man of the Pharisees": cf. paragraph 36*b*. "A ruler of the Jews": a member of the Sanhedrin; cf. paragraph 1, first part. *Vs. 2*, "Rabbi, we know," etc.: notice this sentence carefully. Nicodemus is of those, mentioned in 2:23, whose conviction, such as it was, rested on the signs. The words "we know" reflect the fact that he speaks for others also, and suggest the possibility that he came with overtures from members of the Pharisaic party who, impressed with Jesus' miracles, were disposed to overlook the fact that he had not been educated as a rabbi, and join hands with him to bring in the kingdom of God. *Vs. 3*, "Except a man be born anew, he cannot see the kingdom of God": Jesus answers Nicodemus' thought, not his words. He cannot accept alliance with the Pharisees on any such basis as Nicodemus has in mind. He tells him that if one would share the kingdom himself, he must be born anew, that is, be completely made over morally. Note the moral courage of Jesus' frank attitude to the influential Nicodemus. The temptation to do what Nicodemus perhaps suggested had been already met. Cf. note on Matt. 4:9.

Vs. 5, "Except a man be born of water and the spirit": Nicodemus, like the other Pharisees (Luke 7:30), had probably rejected John's baptism, partly because John did no sign. It is to this, probably, that Jesus refers in the word "water." Except a man be morally transformed, by repentance suitably expressed

(e. g., by baptism) and by the work of God's spirit, he can have no part in the kingdom of God. *Vs. 6*, "That which is born of the flesh is flesh," etc.: the Pharisees trusted to Abrahamic descent according to the flesh (cf. Matt. 3:9), and counted this sufficient to give them place in the kingdom. Jesus tells Nicodemus that natural descent produces only a natural man; fitness for God's kingdom comes only through the power of his spirit. *Vs. 8*, "The wind bloweth where it listeth," etc.: we must not expect to understand *how* these things take place; even the wind seems mysterious. It was even more so to men of that day than to us who live since the rise of the science of meteorology. *Vs. 10*, "Art thou the teacher of Israel?": implying that Nicodemus was a well-known rabbi. *Vs. 12*, "earthly things": the *fact* that a man must repent and be born anew spiritually. "Heavenly things": the *explanation* of how these things come about. *Vs. 13*, "And no man" etc.: nor can he expect to learn these things from anyone else, if he refuses to learn them from Jesus.

Vss. 16–21 form a new paragraph, dealing with the mission of Jesus in the world. What precedes skilfully meets the needs of Nicodemus; this paragraph is a message of love and light to all the world and to all time — note the word "whosoever" in vs. 16. God through his Son brings salvation; those who reject the light bring judgment upon themselves.

It is not the purpose to treat the discourses of the gospels fully in this book. This earliest one is more fully treated in order to show the pupil the point of view from which he should interpret all the others. That point of view is historical. Note the references on vs. 1, bringing Nicodemus before the mind as a Pharisee and a Sanhedrist. Note how Nicodemus himself in vs. 2 classes himself with the seekers after signs referred to in John 2:23, 24, and how the words "water" in vs. 5 and "flesh" in vs. 6 at once bring into view definite historical facts as to the attitude of the Pharisees. The treatment, therefore, emphasizes the fact that this conversation is not simply with a man, but with a man whose thoughts and acts and words are largely determined by the historical environment in which he lived, and that this environment must be known in order to understand both what he says and what is said to him.

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80. **Questions and Suggestions for Study.**—(1) At what season of the year was the Passover celebrated? (2)* What was the special occasion of the traffic in animals in the temple courts at this time? (3) What of the changing of money? (4) In what part of the temple

did this traffic take place? (5)* Why did Jesus disapprove of it? (6) Tell the story of his cleansing of the temple.[1] (7)* What spirit did Jesus manifest in his act? (8)* How far can his conduct be taken as an example for us, and of what is it an example? (9) Has his conduct any bearing on the question to what uses a church building may properly be put, and, if so, what? (10) What would Jesus have said if an expelled money changer had called him a "crank" disturbing peaceful, prosperous business? (11) Was there anything wrong in the demand of the Jews (vs. 18), and, if so, what?

(12)* What was the characteristic of the followers whom Jesus gained in Jerusalem? (13) How did Jesus esteem faith which sprang from the signs? (14) What was the relation which he desired to see between signs and faith? (15)* Who was Nicodemus? (16) Tell the story of his visit to Jesus. (17) In what spirit did he come? (18) What great lesson did Jesus teach him? (19)* What did Jesus mean by being born of water and spirit? (20) Are the words of John 3:3–8 more helpful to a self-righteous man or to a penitent moral outcast? Give reasons for your answer. (21) Recite from memory John 3:16. (22)* Why has this verse become so widely known and highly valued? (23) In what way does Jesus show his courage in the events of this chapter?

81. **Constructive Work.**—Write an account of the cleansing of the temple along the lines suggested by the footnote to paragraph 80, 6, but condensing to two hundred words or less. Picture the hubbub and absorbed greed of the temple court, the intense moral indignation and physical energy of Jesus, and the surprise and confusion of beasts and men.

The interview with Nicodemus is more difficult, and therefore considerable help has been given upon it. The treatment in your "Life" should be short, bringing out only the essentials, since our present purpose is to study especially what Jesus did, rather than what he said. Would the following statement cover the most essential teachings?

[1] Make the story as vivid and dramatic as possible. What sights met the eyes of Jesus in the temple court? What sounds met his ears? Had he heard anything about these abuses before he came? How did he feel when he saw them with his own eyes? Where did he get his whip? What did he say? What physical force did he use? How did his disciples feel? How the traders? How the temple authorities?

In consequence of signs which Jesus did many believed in him, but these he did not fully trust. Among these was Nicodemus, a Jewish ruler and Pharisee, who in a private interview expressed his belief in Jesus and asked for more light. Jesus seeing his unspiritual and overconfident views, insisted on the necessity of a new spiritual birth for every man.

This new birth comes through faith in the Son of God, the gift of God's love. Darkness and judgment come only to those who reject this gift and the light.

82. **Supplementary Topics for Study.**—1. The origin and meaning of the Passover celebration; the manner of its observance in Jesus' day.

Exod. 12:1–51; 13:3–10; 23:14–19; 34:18–26; EDERSHEIM, *Temple*, chap. xii; Bible Dictionaries, art. "Passover."

2. The value of John 2:20 for the chronology of Jesus' life.

ANDREWS, *Life of Our Lord*, pp. 5, 6; art. "Chronology," in HASTINGS' *Dict. Bib.*

3. The cleansings of the temple: were there two or one? and, if one, when did it occur? Compare the account of John with that in Mark 11:15–18; and consult—

ANDREWS, *Life of Our Lord*, pp. 167–70; PLUMMER, *Com. on Luke 19:46;* DODS, *Com. on John 2:20*; EDERSHEIM, *Life of Jesus*, Vol. I, pp. 364–74; Vol. II, pp. 377 ff.; SANDAY, art. "Jesus Christ," in HASTINGS, *Dict. Bib.*, Vol. II, p. 613; WEISS, *Life of Christ*, Vol. II, pp. 3–17.

CHAPTER X

JESUS BAPTIZING AND TEACHING IN JUDEA AND SAMARIA

83 (§ 29). **Christ Baptizing in Judea.**	**John 3:22–24.** **[John 4:1, 2.]**
84 (§ 30). **John's Testimony to Christ at Ænon.**	**John 3:25–36.**
85 (§ 31). **The Departure from Judea.** **[Matt. 4:12.] [Mark 1:14.]**	**John 4:1–3.**
86 (§ 32). **Discourse with the Woman of Samaria.**	**John 4:4–26.**
87 (§ 33). **The Gospel in Sychar.**	**John 4:27–42.**

83 (§ 29). **Christ Baptizing in Judea.—John 3:22–24 [4:1, 2].**—This is the only period at which we know of Jesus' baptizing, even by the hand of his disciples. Apparently finding it inexpedient to remain longer in Jerusalem (see paragraph 88) and not wishing to begin an independent movement while John was still at work, he attaches himself and his disciples to John's work, and administers through them what was practically the baptism of John. *Vs. 23*, "Ænon near to Salim": Salim probably lies about four miles east of Shechem, and Ænon—the word means "springs"—refers to the springs in that region

(see the map). Thus John seems to have sought to reach all parts of the country, baptizing first in Judea, in the vicinity of Jerusalem, then at Bethany beyond Jordan, a place midway between the two parts of Herod's tetrarchy, Galilee and Perea, and finally in Samaria. That he would be willing to preach to Samaritans is suggested by Matt. 3:9.

84 (§ 30). **John's Testimony to Christ at Ænon.—John 3:25–36.**—*Vs. 25.* The following verse seems to imply that the "questioning" in some way involved a comparison between the baptism of John and that of Jesus. *Vs. 26*, "all men come to him": note the attractiveness of Jesus and compare Luke 2:52 and John 1:37–39, 43, 48, 49. *Vs. 28*, "I am not the Christ": cf. 1:20. It is in this honest, unassuming attitude and spirit that John always appears, especially in this gospel. So Jonathan gives up his own claim to the kingdom to David; see I Sam. 23:16–18. *Vs. 29*, "the friend of the bridegroom": one who was employed to ask the hand of the bride, arrange the marriage, and lead the bride and her friends to the groom's house. This work of bringing the people of the Messiah to him was what John conceived to be his task. *Vss. 31–36* are clearly the evangelist's words, not those of John the Baptist. The Baptist's statement of Jesus' superiority to him leads the gospel writer to dwell upon the thought of his superiority to all earthly beings.

85 (§ 31). **The Departure from Judea.—[Matt. 4:12; Mark 1:14]; John 4:1–3.**—The statement of the Fourth Gospel implies as the reason for Jesus' leaving Judea that his work was giving occasion to comparisons between his success and that of John, to the disparagement of John. John was, therefore, still at work. The accounts in Matthew and Mark seem to imply that Jesus did not actually begin his public ministry in Galilee until after the imprisonment of the Baptist; cf. Luke 3:19, 20.

86 (§ 32). **Discourse with the Woman of Samaria.—John 4:4–26.**—This most interesting section demands careful, thoughtful reading, but calls for comparatively little explanation. Jesus has given us here a priceless example of what has been called "conversational evangelism," which is talking in a simple unforced way to a single friend about "the good news," the vital truths of religion as related to our daily lives. Cf. note on John 1:45 and *Tom Brown's School Days*, Part II, chap. ii, last part. *Vs. 5*, "a city of Samaria, called

Sychar," etc.: the places mentioned in this verse and the following are identified beyond all doubt. Jacob's well still exists, and bears the name Bir Yakub (see Gen. 33:18–20; 48:22). It is still deep (vs. 11) and its cool water is in constant use. It is situated in the plain at the foot of Mount Gerizim, on the right hand of the road from Jerusalem to Galilee, which near this point divides, one branch bending west to pass between Ebal and Gerizim (Deut., chaps. 27 and 28). The Samaritans worshiped on Mount Gerizim (see vs. 20). Directly across the valley, half a mile northeast, is the village of 'Askar; a mile and a half northwest is Nablûs, the ancient Shechem. 'Askar is undoubtedly the modern name of Sychar. See Underwood, Stereograph No. 15, "From Mt. Ebal South over Jacob's Well," and No. 16, "A Samaritan Woman at Jacob's Well."

Vs. 6, "wearied with his journey": the Jesus of the gospels, the fourth included, is a true man. The divine in him does not save him from human weariness. "About the sixth hour": at midday. *Vs. 9*, "For Jews have no dealings," etc.: a remark of the evangelist expressing accurately the long-lived hatred of the two neighboring peoples (cf. II Kings 17:23–41; Ezra, chap. 4; Ecclesiasticus (Apocrypha) 50:25, 26). *Vss. 21–24*. With these words, his crowning message to the woman, cf. his message to Nicodemus in John 3:5, 6. In both he declares that worship is spiritual and as such is the sincere expression of the soul to God unfettered by time and place, by nationality or descent, by long-time usage or outward form. This lofty truth, so strange even to educated men like Nicodemus, has come at length as Christ said (vs. 23) to be acted upon by many. The following extract (slightly modified) from Stevens' *With Kitchener to Khartum* may illustrate this:

> Today we were going to the funeral of Gordon. After nearly fourteen years the Christian soldier was to have Christian burial. On the steamers there was a detachment of every corps, white or black or yellow. The most reckless subaltern, the most barbarous black, was touched with gravity. . . . . Next fell a deeper hush than ever, except for the solemn minute guns that had followed the fierce salute. Four chaplains—Catholic, Anglican, Presbyterian, and Methodist, came slowly forward. The Presbyterian read the Fifteenth Psalm. The Anglican led the rustling whisper of the Lord's prayer. Snow-haired Father Brindle, best beloved of priests, read a memorial prayer, bareheaded in the sun. Then came forward the pipers and wailed a dirge, and the ebony Sudanese played "Abide with Me," fervently blowing out Gordon's favorite hymn.

87 (§33). **The Gospel in Sychar.—John 4:27–42.**—*Vs. 27*, "marvelled that he was speaking with a woman": it being generally regarded as improper for a rabbi to talk with a woman. *Vs. 32*, "I have meat": food. Jesus means that he is so absorbed with his work that he has no sense of hunger. He is himself being nourished by that spiritual bread and water which he has commended to Nicodemus and the woman at the well. Notice how intensely he had thrown himself into the task of reaching and helping this woman. Weary though he was, he gave his very best to one narrow-minded, sinful woman. He declared to her his messiahship and the most sublime religious truth that the mind of man can grasp. *Vss. 35–38.* Jesus, impressed with the openness of mind of the Samaritan woman, and looking for a speedy acceptance of himself by the Samaritans, joyfully calls the attention of the disciples to the harvest waiting for them, a harvest for which he, not they, had sown the seed, and which was following so quickly upon the sowing that sower and reaper could rejoice together.

Vss. 39–42. The hopes of Jesus were realized, and many believed on him, not because of signs, but first of all on the testimony of the woman, and then from having seen and heard Jesus himself. Notice the resemblance to the case of the first disciples (John 1:35–51), and the contrast to the situation in Jerusalem (John 2:13–25).

88. **The Characteristics and Results of the Judean Ministry (chaps. 9 and 10).**—The act of Jesus in cleansing the temple was one which, though not involving a messianic claim—any Jew who had the righteous zeal and the needed courage could have done it—would have naturally led on, if it had been rightly received, to a fuller declaration of himself and a career as the accepted religious leader of the nation. The hostile attitude of the Jews checked any such movement at the outset. Though many believed on him in Jerusalem, his work there as a whole was a failure, both in that the leaders set themselves against him, and that those who accepted him did so unintelligently, and were not material with which to lay foundations.

Leaving Jerusalem, he takes up in Judea, with the little band of disciples already gathered (John 1:35–51), a work as the assistant of John. When its very success compels him to desist lest he come into competition with John and hinder him, he leaves Judea also. Passing through Samaria, he wins many of the Samaritans to faith in him,

not by signs, but by his personality and teaching. Reaching Galilee, he perhaps retires for a little time, until the imprisonment of John leaves the way open for him to inaugurate an independent work.

The whole period is thus, in a sense, one of tentative work and patient waiting.

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89. **Questions and Suggestions for Study.**—(1) When did Jesus engage in the work of baptizing (by the hands of his disciples)? (2) What was the relation of this work to that of John the Baptist? (3) Where was John baptizing at this time? (4) What is the probable location of Ænon? (5) In the location of the places where he baptized what hint is there of John's plan of work? (6) What word did John's disciples bring him here? (7) What was his reply? (8)* What spirit and attitude toward Jesus does John exhibit in every incident recorded of him in this gospel? (9) Is there any danger that any of Jesus' followers today may exhibit a different spirit? How?

(10)* Where are Sychar and Jacob's well? (11) What was the occasion of Jesus' passing through this region? (12) What were the relations of the Jews and Samaritans? (13) What difference was there between Jesus and other religious teachers of the time in his attitude to women? (John 4:27; Luke 7:37–50; 8:2, 3; 10:38–42.) (14) Tell the story of Jesus' conversation with the woman whom he met at the well. (15)* What elements of Jesus' character are illustrated in this incident? (16) How is he in all these an example for us? (17) What was the water which Jesus wished to give to the woman? (18) How did Jesus arouse the woman's curiosity and interest at the beginning of the conversation? (19) What in vss. 28 and 29 shows how much she was excited at its close? (20)* What great truth does Jesus teach in this conversation?

(21) Relate the conversation between Jesus and his disciples on their return from the village (John 4:31–38). (22) What do vss. 32 and 34 mean? (23) What was the "harvest" that Jesus had specifically in mind in vs. 35? (24)* What two great lessons are there for us to learn from the words of Jesus in this section? (25) What was the effect of the woman's testimony in the city? (26) What was the result of Jesus' stay in the city? (27) In what respects was the conduct of the people of Sychar different from that of those in Jerusalem?

(28)* In what sense and to what extent was Jesus' work in Judea a failure? (29)* In what sense and to what extent was it successful?

90. **Constructive Work.**—Write chap. x of your "Life of Christ," using for suggestion the summary given in paragraph 88 and the comment on John 4:21–24.

91. **Supplementary Topics for Study.**—1. The mutual relations of Jesus and John in this period, and the attitude of each toward the other.

2. The Samaritans.

Bible Dictionaries, arts. "Samaria" and "Samaritans;" ROBINSON, *Biblical Researches*, Vol. II, pp. 273–301; Vol. III, pp. 128–33; SCHÜRER, *Jewish People*, Div. II, Vol. I, pp. 5–8; EDERSHEIM, *Life of Jesus*, Vol. I, pp. 395 ff.; MATHEWS, *New Testament Times*, p. 62.

3. Jesus as a teacher.

DAWSON, *Life of Christ*, chap. on "Jesus and the Individual;" BEARDSLEE, *Teacher Training with the Master Teacher*, Lesson 2, "Winning an Alien Life."

92. **Review Questions.**—

Before taking up these questions, read once more, under "Suggestions for Using the Book," p. 11, what is said as to methods of review and ask yourself whether you have faithfully followed out the hints there given.

(1) How did the conquest of the East by Alexander directly and indirectly affect the Jews? (2) What influences were set in motion by the success of the Maccabaean revolt? (3)* Name the periods of the life of Christ thus far studied. (4) Name the chapters and the Bible sections of Part I; (5) of Part II; (6) of Part III. (7)* Characterize in a general way the period of Jesus' life covered by Part I. (8) Recite again from memory the four verses which tell us most of Jesus' character in his childhood and youth.

(9)* Give the substance of John the Baptist's early message. (10) What was his conception of the Messiah? (11)* State briefly the significance to Jesus of his baptism, and of his temptations in the wilderness. (12)* Who were the first disciples to follow Jesus? By what were they drawn to him? (13) Tell briefly the story of Nicodemus. Of what class was he the representative? (14)* Characterize the early Judean ministry. (15) Tell briefly the story of Jesus' work in Samaria.

(16)* Draw a rough map of Palestine and locate upon it the places mentioned in the "Historical Introduction" and in your "Life of Christ"

thus far; also indicate the route of any journeys made by Jesus. (17)* Give the dates of the death of Alexander the Great, the Maccabaean revolt, the capture of Jerusalem by the Romans, the reign of Herod the Great, the birth of Jesus, the baptism of Jesus. (18) Tell very briefly how each of the following persons was connected with the life of Jesus: John the Baptist, John the Evangelist, Simon, Simeon, Mary, Anna, Annas, Andrew, Philip, Herod the Great, Herod the tetrarch, Peter, Nathanael, Elijah, Jacob, Joseph (two persons), David. (19)* Who were the Pharisees, and why would they be unlikely to become followers of Jesus? (20) In the gospel narrative thus far there are four different incidents with which the temple at Jerusalem is intimately connected. What are they, and what have you learned in your study of these incidents about the temple and its services? (21) State briefly what you have learned on the following topics which seems to you most essential to an understanding of the life of Christ: (*a*) Jewish education, (*b*) Jewish religion, (*c*) the messianic hope of the Jews, (*d*) the Feast of the Passover.

PART IV

FIRST PERIOD OF THE GALILEAN MINISTRY

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE

CHAPTER XI

THE BEGINNINGS OF CHRIST'S PUBLIC WORK IN GALILEE

93 (§ 34). **The Beginning of Christ's Galilean Ministry.**
Matt. 4:12 [13–16], 17. Mark 1:14, 15. Luke 4:14, 15. John 4:43–45.
96 (§ 35). **The Nobleman's Son.** John 4:46–54.
97 (§ 36). **First Rejection at Nazareth.**
[Matt. 13:54–58] [Mark 6:1–6*a*] Luke 4:16–30.
98 (§ 37). **Removal to Capernaum.**
[Matt. 4:13–16]. [Luke 4:31*a*].

93*a* (§ 34). **The Beginning of Christ's Galilean Ministry.—Mark 1:14, 15.**—*Vs. 14*, "After John was delivered up": arrested and imprisoned. This public appearance of Jesus is an evidence of heroism, since there was every likelihood that he would share the fate of John. Note that Jesus was alone. His work had been interrupted for awhile, and his disciples had returned to their occupations. "Galilee": see paragraph 94. "Preaching the gospel of God": the nature of this good news about God is to be seen in vs. 15. *Vs. 15*, "The time is fulfilled": viz., that which according to God's plan must pass before God's kingdom on earth could begin. Jesus apparently began his work just as John had begun his (see Matt. 3:2), except for the addition of "believe in the gospel." With John judgment was the great element of the coming of the kingdom; with Jesus, deliverance. Jesus' message was in a fuller sense than John's a "gospel," i. e., good news.

93*b* (§ 34). **Matt. 4:12, 17.**—*Vs. 12*, "Now when he heard that John was delivered up": see paragraph 85. On vss. 13–16 see paragraph 98.

93*c* (§34). **Luke 4:14, 15.**—*Vs. 15*, "He taught in their syna-

gogues": may imply that before his public ministry Jesus had been recognized as fitted to read and speak in the synagogue; cf. also Luke 4:16.

93*d* (§ 34). **John 4:43-45.**—*Vs. 43*, "the two days": see John 4:40. *Vs. 44.* This verse, otherwise obscure, becomes clear if we understand that "his own country" means Nazareth, as in Mark 6:1, 4 and Luke 4:23, and that the whole verse explains why Jesus preferred to go into the whole region of Galilee rather than to the town of Nazareth.

94. **Galilee.**—The district bounded roughly by the Jordan, Samaria (or by the southern side of the Plain of Esdraelon), and Phoenicia, belonged originally to the Jews, but had remained largely in the hands of the heathen from the fall of the Northern Kingdom until the times of the Maccabees. At the outbreak of the Maccabaean revolt it contained only a few Jews (see paragraph 1, first part), and these were removed by Judas and Simon to Judea for safety (163 B. C.). During the course of the second century before Christ, however, the territory was gradually conquered and colonized by the Jewish kings (see paragraph 3, first part). In the time of Jesus, therefore, the Jews had really been in Galilee in recent times only about as long as Americans have been west of the Alleghenies. The fact that they were in a measure colonists doubtless in part accounts for the vigor of the Galileans as described by Josephus (*Jewish War*, iii, 3, 1-3). According to Josephus, Galilee had 204 towns and cities. This would make the population very dense—a fact corroborated by the ruins, as well as by existing villages in the land. It is impossible to say just what proportion of the inhabitants of the country were gentiles, but probably it was not small.

The land contained only about 1,600 square miles, and, exclusive of the Plain of Esdraelon, was regarded as consisting of two parts—Upper Galilee, which was somewhat mountainous, and Lower Galilee, which, though hilly, was full of broad valleys. See Underwood, Stereograph No. 7, "Relief map of Palestine." Both regions were very fertile, but most fertile of all was the wonderful little tract of Gennesaret, on the northwest corner of the Lake of Galilee. This plain, though only three miles long by one wide, was in the time of Jesus astonishingly productive. Josephus (*Jewish War*, iii, 10, 8) describes it as an

"ambition of nature," in which all manner of trees flourished and fruit ripened throughout the year.

In government Galilee was one of the numerous petty native states not yet a province of the Roman empire, but by no means independent. Its ruler was Herod Antipas, son of Herod I, who had the title of tetrarch. (Originally this word meant "the governor of a fourth of a kingdom," but this meaning had long been lost, and it was simply a title less honorable than that of "king.") Herod Antipas maintained his own army, castles, tax collectors, and governed his uneasy subjects, on the whole, very well.

95. **The Sea of Galilee.**—This beautiful lake lies 682 feet below the level of the ocean, and shut in as it is by lofty hills possesses an almost tropical climate. Often when the overheated air above the lake is displaced by the colder air from the mountains rushing furiously down through the gorges, the sea is lashed into a storm. But ordinarily the mountains with the snowy top of Hermon looming in the north, the peaceful shore, the blue water overarched by the blue sky, make a scene of quiet beauty. The lake is thirteen miles long and eight wide, but its shape is irregular, resembling that of a harp. Its waters are supplied by the Jordan, are delightfully fresh, and abound in fish. In the time of Jesus there were upon its shores at least nine flourishing towns, chief among which was the new city founded by Herod Antipas, Tiberias. It was thus the center of a great population—many of whom were fishermen—and was therefore admirably adapted for the work of evangelization. See Underwood, Stereograph No. 13, "Life on the Shore of Galilee at Tiberias;" No. 22, "West Shore of Galilee and Plain of Gennesaret;" No. 36, "Looking Southeast along the Eastern Shore of Galilee."

> Blue sea of the hills! In my spirit I hear
> Thy waters, Gennesaret, chime on my ear;
> Where the Lowly and Just with the people sat down
> And thy spray on the dust of his sandals was thrown.
>
> —WHITTIER, *Palestine.*

96 (§35). **The Nobleman's Son.—John 4:46–54.**—*Vs. 46.* Cana (see paragraph 73) was about twenty-two miles from Capernaum. "Nobleman": rather, official, i. e., of the government of Herod Antipas. *Vs. 48,* "Except ye see signs and wonders," etc.: Jesus did

not wish to be known simply as a worker of miracles. The faith that rested exclusively on miracles was not regarded by Jesus as thoroughly trustworthy. Cf. John 2:11, 23, 24. *Vs. 52*, "seventh hour": one o'clock in the afternoon, by Jewish reckoning.

97 (§ 36). **First Rejection at Nazareth.—Luke 4:16–30** [see also paragraph 148, **Matt. 13:54–58; Mark 6:1–6***a*].—*Vs. 16*, Nazareth: see paragraph 23. "As his custom was": the reference may be to the habit either of his public ministry or of his earlier life. "Stood up to read": unlike our churches today the synagogue congregation had no regular "pastor," but the "rulers of the synagogue" (corresponding somewhat to our deacons or elders) called on different ones to carry on the service; see Acts 13:15. The Nazarenes doubtless knew of Jesus' miracles at Cana near by and his cleansing of the temple at Jerusalem. So we may well believe that they crowded the synagogue that day, eager to hear their fellow-townsman, the carpenter who had become a rabbi. *Vs. 17*, "the book of the prophet Isaiah": in the synagogue service it was customary to read both from the books of Moses (the law) and also from the Prophets. The passage read by Jesus is Isa. 61:1, 2. "Book": more properly, roll. *Vs. 20*, "sat down": the rabbis lectured sitting. But cf. Acts 13:16. *Vs. 21*. In his reply to the question of John the Baptist (Matt. 11:4, 5; Luke 7:22) Jesus makes use of the same Scripture. It here describes his conception of the messianic work upon which he was entering. *Vs. 22*, "wondered at the words of grace": i. e., those in which Jesus had set forth the new era. "Is not this Joseph's son?": Mark and Matthew add that his old friends recalled that he and his father had been carpenters, and that his brothers and sisters lived in the city. They could not see, therefore, either how he could be a great teacher or how he could work miracles.

Vs. 23, "Physician, heal thyself": that is, do as much for your own town as you do for other towns. *Vss. 25–27*. The point in each of the references to Old Testament stories (I Kings 17:1–16; II Kings 5:1–14) is that, though there was plenty of opportunity for a prophet to do good in his own country and to his own countrymen, he overlooked them and helped foreigners. Divine gifts are distributed on some other principle than local favoritism. *Vs. 28*. Jesus' refusal to gratify their desire for wonders, and his intimation that the

blessings of God might be given even to gentiles in preference to them so roused their anger as to lead them to attempt murder. *Vs. 29*, "brow of the hill": it is difficult in Nazareth today to pick out the exact spot, but a very probable site is a cliff in the very midst of the town. *Vs. 30.* There is no evidence that Jesus escaped miraculously. There was something in Christ which inspired awe and secured safety; cf. John 7:30, 45, 46; 10:39; 18:6. So the Roman Marius in his dungeon cowed the slave sent to put him to death.

Some authorities regard Luke as treating of a different rejection in Nazareth from that mentioned by Matthew and Mark. A careful comparison of the accounts, however, makes two such rejections improbable.

98 (§ 37). **Removal to Capernaum.—Matt. 4:13-16.**—*Vs. 13*, "Leaving Nazareth": Nazareth (paragraph 23) was as unfitted to be the center of evangelization as Capernaum was adapted to such work. "Capernaum": the site of this city, so central in the work of Jesus that it came to be called "his own city" (Matt. 9:1), is not definitely known. But both possible sites, Tell Hum and Khan Minyeh, are on the northwest shore of the Sea of Galilee, not more than two or three miles apart. The city must have been one of considerable size, near to main-traveled roads and other large towns. See paragraphs 94 and 95.

In favor of Tell Hum: THOMSON, *The Land and the Book*, *Central Palestine*, pp. 416–30; WILSON, *Recovery of Jerusalem*, pp. 269 f.; ANDREWS, *Life of Our Lord*, pp. 221–39; MASTERMAN, in *Biblical World*, September, 1905. For arguments for Khan Minyeh as well as general discussion: SMITH, *Historical Geography of the Holy Land*, p. 456; MERRILL, in *Biblical World*, March, 1898; ROBINSON, *Biblical Researches*, Vol. III, pp. 347–58.

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99. **Questions and Suggestions for Study.**—(1) What event led Jesus to begin his public ministry in Galilee? (2) Why was John the Baptist put into prison? (3) What does this event show as to his character? (4) How many accounts of the beginning of Jesus' ministry have we? (5)* Was his ministry acceptable? If so, why? (6) In John 4:45 it says, "the Galileans received him, having seen all things that he did at the feast." What was the feast and what did Jesus do there? (7) Does he at its beginning work alone or with followers? (8) With what event do his followers reappear? (9)* What characteristic addition does Jesus make to the message of John

the Baptist? (10) Does he exhibit any special bravery in beginning anew his ministry? If so, in what?

(11)* Describe Galilee as it was in the time of Jesus. (12) How was the Sea of Galilee especially adapted to the work of Jesus? (13) Why is it more accurate to call the sea harp-shaped than pear-shaped? (14) Explain the word "down" in "come down," John 4:47.

(15) In general what value did Jesus' wonderful cures have in his eyes? (16) What sort of faith was best—in Jesus himself or in his ability to cure men? (17)* Trace the several stages of the faith of the official. See John 4:47, 50, 53.

(18) How did Jesus come to speak in the synagogue at Nazareth? (19) To what classes of people was Jesus sent according to the quotation from Isaiah? (20)* What impression did he make on his fellow-townsmen at first? (21)* What made them angry with him? (22) What was the reason they could not appreciate him? (23) Is there danger today of our underestimating Jesus because we are taught so much about him? (24) Do you recognize frankly the fact that some of your schoolmates or neighbors are more wise and able than yourself?

(25)* Where was Capernaum and what made it a suitable center of evangelization? (26) What "first things" in the Life of Christ have we thus far studied?

100. **Constructive Work.**—Having completed the study of this chapter, write chap. xi of your "Life of Christ," noting especially every particular that shows how Jesus was *beginning* in Galilee.

101. **Supplementary Topics for Study.**—1. Galilee and the Galileans during and after the time of Jesus.

MERRILL, *Galilee in the Time of Christ;* MATHEWS, *New Testament Times in Palestine*, pp. 148–54, 197–201; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 223–26.

2. The synagogue and the synagogue service.

EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 430–50; *Sketches of Jewish Social Life*, pp. 249–80; SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 52–83.

3. Help from Josephus upon the topics of this chapter.

Antiquities, xviii, 5, 1 and 2; *Jewish War*, ii, 9, 6; iii, 3, 1–3; vii, 10, 1, 7, 8.

CHAPTER XII

CALL OF THE FOUR AND THE FIRST PREACHING TOUR

102 (§ 38). **The Call of the Four.**
Matt. 4:18–22. Mark 1:16–20. Luke 5:1–11.
103 (§ 39). **A Day of Miracles in Capernaum.**
Matt. 8:14–17. Mark 1:21–34. Luke 4:31–41.
104 (§ 40). **First Preaching Tour in Galilee.**
[Matt. 4:23.] Mark 1:35–45. Luke 4:42–44.
Matt. 8:[1] 2–4. Luke 5:12–16.

102*a* (§ 38). **The Call of the Four.—Mark 1:16–20.**—*Vs. 16*, "Sea of Galilee": cf. paragraph 95. "Simon and Andrew": they had already been with Jesus, but had apparently returned to their fishing after coming from Judea. Men casting the net—not the great seine of vs. 19—may still be seen wading about in the shallow waters of the lake. *Vss. 17, 18.* The call of Jesus and the immediate obedience of the disciples imply a previous knowledge on the part of the latter, not only of Jesus, but of his work. See John 1:29–51. This call of Jesus is rather a recall to service, now freed from any danger of interfering with the mission of John the Baptist. Note also that the fishermen are to remain fishermen—but of men. Here Jesus holds out to his followers the highest ideal of service—the winning of men. With this service his disciples' work began (see John 1:45, with note) and this, too, he enjoined upon them in his last hour upon earth (see Matt. 28:19, 20). *Vss. 19, 20.* Apparently Zebedee had some little property (note the boat, hired men, and seine); so far is it from being true that Jesus chose his helpers from the very poorest classes. See Underwood, Stereograph No. 22, "Fishermen on the Sea of Galilee."

102*b* (§ 38). **Luke 5:1–11.**—The narrative of Luke is full of dramatic scenes—first the eager, jostling crowd, almost pushing the wonderful rabbi into the water, then the swaying boat on the blue lake and the earnest voice of the Master. The voice ceases, the boat moves out into the lake; a cry of surprise goes up as the fish come leaping and tumbling into the boat, and one fisherman is prostrate at his feet. Soon four are following him in an excited group, their nets and boats forgotten. *Vss. 4, 5.* Note the faith of Peter. *Vs. 8*, "Depart

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from me, for I am a sinful man": these words express Peter's humility. His love for Jesus is for the moment swallowed up by an overwhelming sense of the contrast between his weakness and sinfulness and Christ's power and holiness. Cf. Isa. 6:5.

The character of those chosen by Jesus to compose his inner circle of followers must always be a matter of supreme interest. The incident narrated above shows us four disciples with faith enough in the personality of Jesus to insure obedient loyalty, and reverent humility enough to insure spiritual growth through self-surrender to divine influences. They have much to learn but within them is an active principle that is full of promise.

Much of the religious endowment of the apostles may have been personal, but it would be narrow and unfair to deny that much was certainly national. Our next chapter deals with those unhappy influences among the Jews which brought many of them into antagonism with Jesus. Let us never forget that those superb men on whom Christ built his visible church were also Jews and that their Jewish training prepared them to become his devoted followers. "There was among the Jews less of professed atheism, indifference, levity, than there has been among any other society, ancient or modern, and they had a love for what we may call their church which rose to a passion" (Sanday). Not only was the Jew supremely religious (see paragraphs 35*h* and 50), but for those who would partake, there was abundant nourishment for the more spiritual cravings of the religious nature in the national literature of poetry and prophecy. This literature furnished a corrective to the intense legalistic tendency. In prophecy, too, was expressed that messianic hope (see paragraph 36*c*) which even in its lower forms was a constant training in faith and patience, while in its higher, it ennobled character by its exalted conceptions (see paragraphs 34 and 58).

The ideal of the poor, meek, righteous man, as presented in Pss. 10, 25, and 40, and in the Psalm of Mary (Luke 1:46–55), is akin to the ideal of Christ's kingdom, as presented in the Beatitudes (Matt. 5:3–12).

See Sanday, *Life of Christ*, paragraphs on "The Brighter Side of Contemporary Judaism," and *Ecce Homo*, chapter on "Conditions of Membership in Christ's Kingdom."

Vs. 10. The saying of Jesus, though varying in its words, is essentially the same as that in Mark 1:17. It suggests that great "catch" of men on the day of Pentecost in which Peter took so prominent a part. See Acts, chap. 2.

103 (§ 39). **A Day of Miracles in Capernaum.—Mark 1:21–34.—** *Vs. 21.* On Capernaum, see paragraph 98; on the synagogue and its services, paragraph 97. *Vs. 22,* "He taught them as having authority," etc.: the scribes or rabbis were professional teachers of the law, and were in the habit of quoting the opinions of many of their predecessors, and their teaching, therefore, impressed their hearers as discussion rather than truth. With Jesus the precise opposite was true. He did not argue, but presented his doctrine, unsupported, as eternal truth. (See *Ecce Homo*, p. 105.) *Vs. 23,* "a man with an unclean spirit": demoniacs are not described in the New Testament either as simply sick men or as ordinary cases of insanity. Their condition resembles that of persons suffering from what psychologists term "diseases of personality," "alterations in personality," "double consciousness." The unfortunate men themselves certainly thought they were under the control of some other personality, from which they escaped when they were healed. There is no evidence that "the demonized" had been brought into their sad condition through leading a wicked life; nor does Jesus assume or imply this. *Vs. 24.* The words of the demonized man were probably either a correct reading of the thought of Jesus concerning himself, or an outspoken utterance of what people were saying or questioning among themselves. "Us . . . . I": note the changes in the personal pronoun, and cf. what is said under vs. 23 above, as to "double consciousness." "To destroy us": see Matt. 8:29; Luke 8:31. "The Holy One of God": that is, the Christ. Cf. John 6:69. *Vs. 27,* "a new teaching": seen to be new because of its authority.

Vs. 29, "the house of Simon and Andrew": this was probably the home of Jesus during the remainder of his work in Galilee. *Vs. 30,* "sick of a fever": a disease common in the hot region of the lake.

Vs. 34, "suffered not the demons to speak": here, as in the synagogue, Jesus did not wish testimony from such persons; but more than that, he did not wish to be regarded as the Christ before he

had clearly set forth his conception of the kingdom of God and his own mission.

This whole section is valuable not so much for the individual incidents in it as for the panoramic view which it gives of a day in the life of Jesus. It may well be studied from that point of view. The following section gives a sample of his work in the whole region of Galilee as this in the single city of Capernaum.

104 (§ 40). **First Preaching Tour in Galilee.—Mark 1:35–45.—** *Vs. 38.* Note the earnestness and tireless energy of Jesus. No town could monopolize the work of Christ, no matter how great its apparent need. With these verses begin what is commonly known as the "first preaching tour in Galilee," but the enumeration of distinct tours is a matter of mnemonic convenience rather than an exact representation of the facts. Jesus was constantly walking about the region, preaching and healing.

Vs. 40, "leper": a person suffering from leprosy was unclean ceremonially, as well as physically diseased, and lepers were obliged to live outside cities and cry "Unclean!" whenever anyone approached. See Underwood, Stereograph No. 17, "Lepers outside Jerusalem" (but it is doubtful whether ancient leprosy was the *lepra mutilans* of modern times). In this case the faith of the man in the ability of Jesus to heal him led him to disregard all such regulations. This faith appears clearly in his words. *Vs. 41*, "I will": note the use of the leper's own words by Jesus. *Vs. 42*, "clean": healthy, well. There is no reference to moral cleansing. *Vs. 44.* The directions of Jesus are intended (1) to prevent his work from being hindered by giving too great publicity to the cure; (2) to prevent men from thinking of him chiefly as a healer of their bodies or as merely concerned with their external life; (3) to guarantee the man full and official reinstatement in the community. For lepers when cured had to be given by the priest something corresponding to a modern "clean bill of health." In order to obtain this according to the law of Moses, they appeared before a priest, exhibited evidence of their cure, and offered certain sacrifices. See Lev. 14:2–32. *Vs. 45.* The disobedience of the man is easily understood, but it spoiled the plan of Jesus to preach in towns, and forced him to work in the country.

105. **Questions and Suggestions for Study.**—(1) What did Jesus mean by "catching men"? (2) What qualities does a man need to succeed in it? (3) Does the business of a fisherman develop those qualities? (4) How does the readiness of the Four to follow Jesus imply that they had previously been his disciples? (5)* If Peter had understood Jesus as well as he did later, would he have asked him to go away? (6) What qualities does the narrative show that Peter possessed? (7) How may his Jewish training have made him a better Christian?

(8) Why were the synagogues natural places for Jesus to preach? (9) How did the teaching of Jesus differ from that of the scribes? (10) Describe the events in the synagogue in Capernaum. (11) Why did Jesus wish the man to keep quiet? (12) What does "ministered" in 1:31 mean, and what does the fact that the woman did this show as to her cure? (13) In view of Jesus' conduct as described in Luke 4:42, 43, can we excuse ourselves from sending the gospel to foreign lands on the ground that there is enough to do at home?

(14)* What are the most noticeable things in the healing of the leper? (15)* What shows that Jesus had regard for public laws as to health? (16) How does the story of the leper illustrate the danger lying in thoughtless earnestness?

(17) What indications have we in this chapter that Jesus was at this time very popular? (18) What made him so? (19) In what verses of sections 38–40 is it recorded that Jesus prayed? Where did he pray and under what circumstances? (20) What different things is Jesus described as doing in sections 39, 40?

106. **Constructive Work.**—Write a chapter for your "Life of Christ." These two topics are suggested as worthy of clear presentation: (1) The character of the Four as shown in the narrative. (2) The varied activity of Jesus at this period of his ministry (see paragraph 103, last part).

107. **Supplementary Topics for Study.**—1. Demoniacal possession.

For a discussion of a belief in demoniacal possession among the Chinese see NEVIUS, *Demon Possession and Allied Themes.* For a discussion of what seem the nearest parallels to the phenomenon in the light of psychological investigations, see JAMES, *Psychology* (shorter course), pp. 205–14; BINET, *Alterations of Personality*, pp. 325–56. See also WEISS, *Life of Christ*, Vol. II, pp. 76–88; and on Jewish ideas of the relation of demons to disease, EDERSHEIM, *Life of Jesus*, Vol. I, pp. 479 ff.; Vol. II, App. xvi.

2. "Catching men"—how to do it: (*a*) By courageous moral progress (Morley, *Life of Gladstone*, Book V, chap. ii); (*b*) by innocent hilarity (*Black Rock*, pp. 29–31, 36, 45); (*c*) by the gift of song (*ibid.*, pp. 50–60); (*d*) by a life of self-sacrifice (Ian MacLaren, *A Doctor of the Old School*); (*e*) by seizing a sudden opportunity (Trumbull, *Individual Work for Individuals*, pp. 89–91); (*f*) by an affectionate letter (Trumbull, *ibid.*, chap. ii).

CHAPTER XIII

GROWING HOSTILITY OF THE SCRIBES AND PHARISEES TO JESUS

108 (§ 41). **The Paralytic Borne of Four.**
Matt. 9:[1] 2–8. Mark 2:1–12. Luke 5:17–26.
109 (§ 42). **The Call of Matthew.**
Matt. 9:9–13. Mark 2:13–17. Luke 5:27–32.
110 (§ 43). **The Question about Fasting.**
Matt. 9:14–17. Mark 2:18–22. Luke 5:33–39.
111 (§ 44). **The Infirm Man at the Pool of Bethesda. John, chap. 5**
112 (§ 45). **The Disciples Plucking Grain.**
Matt. 12:1–8. Mark 2:23–28. Luke 6:1–5.
113 (§ 46). **The Man with the Withered Hand.**
Matt. 12:9–14. Mark 3:1–6. Luke 6:6–11.

108 (§ 41). **The Paralytic Borne of Four.—Mark 2:1–12.**—*Vss. 1, 2,* "Capernaum": cf. paragraph 98. "House": the houses of the poor in Palestine doubtless were, as they still are, of but one story, and built of a mixture of straw and mud plastered over a framework of posts and wickerwork. The walls and roof were a foot or more thick, but as they were not very hard, they could be dug through without difficulty (see Matt. 6:20). The roof was flat and was often reached by a flight of stairs running from the street. Jesus was probably standing in the wide doorway, and the crowd had filled the house and narrow street in front, thus shutting off all approach to him. *Vs. 3,* "sick of the palsy": better, "paralyzed." "Borne of four": the paralytic was lying on his pallet or thin mattress ("bed"), and one of his friends was at each of its four corners. *Vs. 4,* "uncovered the roof," etc.: they reached the flat roof by the outside stairway and easily dug through it between the rafters. When the opening was made, they passed the paralytic down to those who stood about

Jesus within the room below. *Vs. 5*, "their faith": i. e., of the five men. It consisted at the least in a confidence that Jesus could heal the sick man, and was evinced by the energy by which they overcame the obstacles in the way to Jesus. "Thy sins are forgiven thee": Jesus must have seen something more in the man than the mere desire to be healed, for to forgive sins is to free a man from penalty and to restore him to friendship with God. A mere desire to be cured would have been satisfied by a cure. Evidently the man was repentant as well as ill.

Vs. 6, "scribes": professional teachers and expounders of the law, and the originators of the "oral law" (see paragraph 36*b*). This is Jesus' first recorded encounter with them. Luke 5:17 has some additional facts about those present on this occasion. *Vs. 7*, "blasphemeth": speaks or acts in defiance or contempt of God. They believed that the authority to pronounce forgiveness of sins was wholly limited to God. Jesus proceeds to prove that it is his as well. *Vss. 9, 10*. The argument of Jesus is this: "If when I say, 'Arise, take up thy bed and walk,' the sequel shows that I spoke with power it is reasonable to believe that I spoke with authority also when I said, 'Thy sins are forgiven thee.'" Of course, such an argument as this could be conclusive only when sustained by the speaker's own righteous character.

Vs. 12. Imagine the feelings of the four whose eager eyes have been peering through the broken roof as they see their just now helpless friend walking off with his bed under his arm! How they then rejoiced that they had persisted in helping the helpless over obstacles!

109 (§ 42). **The Call of Matthew.—Mark 2:13–17.**—*Vs. 14*, "sitting at the place of toll": a large portion of the income of Herod Antipas must have come from customs. The privilege of collecting these customs was sold to contractors, who in turn sold to different persons the right to collect them in specific places. As the men who actually did the collecting kept all in excess of what they paid for the contract, they were certain to be extortionate. This fact, as well as that they represented an obnoxious government, made the publicans despised and hated. A Jewish publican, like Levi or Matthew, as he is also called (Matt. 9:9), was regarded as a traitor to his nation. For other facts about him and the gospel which bears his name, see paragraph

13. *Vs. 15.* Matthew celebrates his renunciation of a hated occupation and the beginning of his discipleship to Jesus by a feast; see Luke 5:29. *Vs. 16*, "scribes of the Pharisees": i. e., those teachers of the law who were members of the society of the Pharisees. They judged it a chief duty of religious teachers to keep away from sinful people. Note the splendid courage of Jesus in rising superior to the long-established feeling of the Pharisaic rabbis, and the perhaps greater courage of laying himself open to misunderstanding; for his action in calling a publican would certainly be construed as unpatriotic. See note on vs. 14 above. *Vs. 17.* The words of Jesus give a key to the earnestness and purpose of his life. He helped those who felt the need of help, and he associated with evil people only that he might show them the way to righteousness. Note that in this verse Jesus meets the ill-grounded prejudices of his time, not with contempt but with quiet reasoning. He was considerate, not only with publicans and sinners, but with "old fogies." Cf. Luke 5:39, where at the close of an argument against clinging too long to the old he admits how good the old is. Well might some of our bold, unfeeling reformers study his attitude, for it combined courage and sympathy.

> The bravest are the tenderest,
> The loving are the daring.
>
> —BAYARD TAYLOR.

110 (§ 43). **The Question about Fasting.—Mark 2:18–22.**—*Vs. 18*, "John's disciples": John was already in prison at this time (Mark 1:14), but his disciples still had communication with him (Matt. 11:2; Luke 7:18). "Fasting": the law of Moses made compulsory only one fast, the Day of Atonement (Lev. 23:26–32). The Pharisees, however, moved perhaps by a sense of failure to obey the numerous rules they derived from the law, were led to fast twice every week (Luke 18:12), on Mondays and Thursdays. *Vs. 19*, "sons of the bride-chamber": those special friends of the bridegroom whose office it was, according to Jewish custom, to see that the wedding passed off with hilarity. Naturally they did not fast. Jesus does not forbid fasting, nor does he command it. He simply teaches that, if it is to be practiced, it should correspond to a person's state of heart. In this illustration the bridegroom represents Jesus,

and his friends, the disciples. *Vs. 20.* Jesus here shows clearly that thus early in his public work he anticipated a violent death. And he well might. Did he not have before him always the experience of the prophets (Matt. 5:12; 23:37) and of John the Baptist? *Vss. 21, 22.* The two illustrations, drawn from the daily life of the people, show that Jesus recognized that he was not merely reforming Judaism but establishing a new order of things. As unshrunk cloth, if sewed on to an old garment, soon shrinks and makes new rents, and as old goatskins were not strong enough to hold new and still fermenting wine, so would the old institutions suffer if the new teaching attempted to express itself through them; it must find its own forms of expression.

111 (§ 44). **The Infirm Man at the Pool of Bethesda.—John, chap. 5.** —*Vs. 1*, "a feast of the Jews": what feast this was has been much discussed, but without reaching any well-established conclusions. *Vs. 2*, "a pool . . . . having five porches": see paragraph 118, 3. *Vs. 7*, "I have no man, when the water is troubled, to put me into the pool": the pool was probably fed by an intermittent spring, and to the irregularly recurrent inflow the people had attributed a peculiar healing power. The explanation of the motion of the water found in vs. 4, Common Version, omitted from Revised Version, was probably added to the text by some early copyist. It is not contained in the oldest manuscripts.

Vs. 10, "it is not lawful," etc.: carrying a burden, however small, was one of the things which Pharisaic teaching expressly forbade on the Sabbath. *Vs. 14*, "Sin no more, lest a worse thing befall thee": cease to sin, lest something worse than a physical infirmity come upon thee. The language perhaps suggests, but does not affirm, that his infirmity had been caused by his sin. What Jesus wishes in any case to save him from is a worse than physical ill.

Vs. 18, "called God his own Father": not so much in the words he had used, as in the implication that he was so at one with God that he knew his thought, and that what God did he could do. "Making himself equal with God": of equal authority with God, no more than he subject to the law. The new question raised in vs. 18—Jesus' relation to God—becomes the subject of the discourse beginning in vs. 19, and the Sabbath question drops out of consideration. In *vss. 19–29* Jesus emphasizes the thought already expressed in vs. 17,

viz., that he acts constantly and only in accordance with the will of his Father, not as if he were a second and independent God equal with God (the Jews' idea, see vs. 18), but the manifestation in human life of the one God (see John 14:10). *Vss. 30–47* speak of the evidence that Jesus is really what he says he is, the Son, revealer, and representative of God. His claim does not rest merely on his own assertion (vs. 31), but upon the Father's power working in and through him (vs. 36), John's witness (vs. 33), and the Scriptures' witness (vs. 39), to which the Jews are blind, because they have come to the Scriptures in a wrong way. This conversation is continued in 7:15–24.

112*a* (§ 45). **The Disciples Plucking Grain.—Mark 2:23–28.**—*Vs. 23*, "corn-fields": better, "fields of grain," probably of wheat. This would make the month May or June. Paths frequently run through grain-fields in Palestine. "Pluck the ears of corn": better, "pull the heads of grain." *Vs. 24*, "that which is not lawful": according to the scrupulous Pharisees the disciples of Jesus had broken the Sabbath, in that they had reaped, threshed, and winnowed by pulling, rubbing, and cleaning the grain before eating it. *Vs. 25*, "what David did": see I Sam. 21:1–6. *Vs. 26*, "house of God": the tabernacle, as the temple was not built until the time of Solomon. "Shewbread": the sacred bread set before Jehovah in two rows of six loaves on a table in the holy place of the tabernacle. David was not a priest, and had no right to eat the bread; but his great need excused him. *Vs. 27*. This incident is used by Jesus to illustrate the principle governing the observance of a day of rest and worship; it must aid, and not burden, men physically and religiously. Man is superior to the Sabbath. *Vs. 28*, "so that," etc.: if this be true of the relation of men in general to the Sabbath, Jesus holds that it is pre-eminently true of himself. He claims to be superior even to the law as it was published by Moses.

112*b* (§ 45). **Matt. 12:1–8.**—*Vs. 5*, "Have ye not read," etc.: the reference is (Num. 28:9) to the work done by the priests in offering on the Sabbath a burnt-offering of two lambs. The needs of the temple worship justified breaking the law of the Sabbath. *Vs. 6*, "one greater than the temple": better, "something greater," etc., i. e., the kingdom of God. *Vs. 7*, "If ye had known": fully understood. The rest of this important verse is a rebuke to a narrow

conscientiousness that would rather see a human being suffer than break a rule to aid him. Jesus maintains that God desires the spirit of love and mercy rather than any formal obedience, such as sacrifice (Hos. 6:6; cf. Mic. 6:6–8).

113 (§ 46). **The Man with the Withered Hand.—Mark 3:1–6.**—*Vs. 1*, "hand withered": probably a sort of paralysis. *Vs. 2*, "they watched him": evidently the conflict between Jesus and the Pharisees (2:6 f.) had greatly deepened since the query as to fasting (Mark 2:18–22). The incidents in the controversy with the Pharisees are brought together by Mark because of their unity in subject-matter. They probably happened in the chronological order given, but this latest perhaps occurred after the events of chaps. 3–6. "That they might accuse him": according to the Pharisees it was not lawful to render any unnecessary medical assistance upon the Sabbath. *Vs. 3*, "stand forth": the obedience of the man is the first evidence we have of his faith. *Vs. 4*, "Is it lawful on the Sabbath day," etc.: the question of Jesus discloses a fundamental truth: "not to do good to a person needing it is the same as to do him evil" (Gould). The alternative he thus presents them is not between doing nothing and doing something on the Sabbath, but between doing something good and (by refusal to do anything) doing something bad. No wonder they did not want to answer him. Note Jesus' simple and convincing illustration in the parallel, Matt. 12:11, 12. *Vs. 5*, "looked round about . . . . with anger, being grieved at the hardening of their heart": not simply their hardness of heart; their hearts were *growing* harder, less compassionate in feeling, more blind to truth. For the gradual change in their attitude to Jesus, see note on vs. 2, above. To the mind of Jesus no tragedy was worse than decline and ruin in character in the presence of great opportunity. No writer has pictured the dreadfulness of such a change more truly than George Eliot. See the character Tito in *Romola*. Note, however, that Jesus mingles compassionate grief with his anger, and compare the note on Mark 2:17. *Vs. 6*, "Herodians": mentioned only by Mark. They were those who favored the rule of the Herodian family. Such persons would ordinarily be suspected by the Pharisees, the old enemies and victims of Herod I. Should Jesus continue to gain popularity, there was danger that what seemed the religious and political foundations

of society would be shaken. It was this that brought the political and religious leaders of the nation together.

114. **The Causes of the Enmity of the Scribes and Pharisees.**—At the beginning of the public work of Jesus the religious leaders of his people paid him little attention, and he was allowed to work in peace. Their conflict with him passed rapidly through the stages of surprise, suspicion, open criticism, and conspiracy. Its fundamental ground was the attitude of Jesus toward the "oral law," or teaching of the Pharisees as a class, especially as it concerned the Sabbath. Jesus did nothing to placate the rabbis, but on the contrary attacked them with increasing severity as hypocrites. Added to this essentially religious conflict was the popularity of Jesus among the masses, which was interpreted to mean social agitation, if not revolution. Altogether it was a continuation of the long struggle of the prophets with priests and legalists. Cf. paragraph 36*b*.

115. **The Characteristics and Results of the First Period of the Galilean Ministry.**—The new beginning made by Jesus in Galilee had involved at first only his unaided preaching that the kingdom of God was at hand. But almost immediately he set about gathering about him those who were willing to become his disciples, beginning, it would seem, with the little group of friends who had been with him in Judea. Gradually their numbers grew. His wonderful cures, his sympathy with the despised masses, his authoritative teaching, his sense of personal superiority to the laws of the Pharisees, all drew men to him, and the movement thus begun soon attracted the attention, if not the suspicion, of the authorities in Jerusalem. Especially did his treatment of Pharisaic teaching about the Sabbath, to the effect that it is inferior to the law of human need, displease the religious authorities. Yet they did not openly attack him, and he continued to teach in the synagogues of Galilee so long as they could contain the crowds that wished to hear him. When his popularity made this no longer possible, he preached in the fields or on the beach near Capernaum. The characteristics of the period may thus be summed up in the words: evangelization and beginnings of organization; popularity and beginnings of opposition. It was these conditions that made it necessary to select the twelve men who became his closest companions.

116. **Questions and Suggestions for Study.**—(1) Narrate in as graphic a way as possible the story of the healing of the paralytic. (2) Whose faith was it in response to which Jesus forgave the paralytic's sins? What reason is there for regarding the paralytic as having faith, as well as the four who brought him? (3) What indicates that the paralytic desired something more than healing? (4) How many doctors of the law were present and from what places did they come? (5)* Why were the scribes displeased with Jesus? (6) What does Jesus do to prove his authority to forgive sins? (7)* State his argument. (8) What supplemented this argument and made it convincing?

(9)* Who were the publicans, and why were they hated? (10) What do we know about Matthew-Levi? (11) Who were the scribes? (12) Who were the Pharisees? See paragraph 36*b*. (13) Why was Jesus' act in calling Matthew exceptionally courageous? (14) Did Jesus needlessly shock the religious people of his day by his new ideas?

(15) What is meant by fasting? (16)* Why did not Jesus expect his disciples to fast? (17) How should religious people live, mournfully or joyfully? Why? (18) State briefly the difference between Jesus and John the Baptist in this matter.

(19) What did the sick man believe about the Pool of Bethesda? (20)* How did Jesus violate the Pharisees' law about the Sabbath in healing this man? (21)* How did the man show his faith in Jesus? (22) What did Jesus mean by calling God his Father? (23) To what testimony does Jesus appeal in his argument with the Jews?

(24) How did the disciples violate the Sabbath law while walking in the fields? (25) What defense did Jesus make for them? (26) What illustrations does he draw from the Old Testament? (27)* What is the true law of the Sabbath?

(28)* What rule of the Pharisees did Jesus break when he healed the man with the withered hand? (29) What question does he ask in defense of his action? (30) How may we do evil by doing nothing? (31) At what was Jesus grieved and angry? (32)* Why were the Pharisees eager to kill him? (33) Are very conscientious people liable to be too severe in their judgments? If so, how can they overcome this danger?

(34) Give briefly the results of the first period of the Galilean ministry.

117. **Constructive Work.**—Let the pupil write a chapter for his "Life of Christ," bringing out very clearly in each incident the attitude of the scribes and Pharisees to Jesus, the reason for this attitude, and the defense of his conduct by Jesus. Many details which do not bear upon the central theme, viz., the relations between the Pharisees and Jesus, must be omitted.

118. **Supplementary Topics for Study.**—(1) Pharisaic laws governing the observance of the Sabbath.

EDERSHEIM, *Life and Times of Jesus the Messiah*, II, pp. 56–61; SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 96–105. See also Dictionaries of the Bible under "Sabbath."

2. The Pool of Bethesda.

ROBINSON, *Biblical Researches*, I, pp. 337–43; HASTINGS, *Bible Dictionary*, art. "Bethesda;" WILSON, *Recovery of Jerusalem*, p. 198; *Palestine Exploration Fund Quarterly*, 1888, pp. 115–34; 1890, pp. 18–20; WILLIAMS, *Holy City*, p. 484.

PART V

SECOND PERIOD OF THE GALILEAN MINISTRY

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

CHAPTER XIV

THE CHOOSING OF THE TWELVE AND THE SERMON ON THE MOUNT

119 (§ 47). **The Widespread Fame of Christ.**
Matt. 4:23–25.
Matt. 12:15–21. Mark 3:7–12. [Luke 6:17–19.]
120 (§ 48). **The Choosing of the Twelve.**
[Matt. 10:2–4]. Mark 3:13–19. Luke 6:12–19.
121 (§ 49). **The Sermon on the Mount.**
Matt., chaps. 5, 6, 7 [8:1]. Luke 6:20–49.

119*a* (§ 47). **The Widespread Fame of Christ.—Mark 3:7–12.**—These verses indicate how widely at this period the work of Jesus had attracted attention. *Vs.* 7, "with the disciples": see also vs. 9; though the Twelve had not yet been chosen, Jesus had a company of disciples, pupils who accompanied him from place to place. Among these were the four fishermen (Mark 1:16–20) and Levi the publican (Mark 2:13–16). "The sea": of Galilee. Look up all the places mentioned in vss. 7 and 8 on the map, and notice that they include all Palestine (except Samaria) and the adjacent regions both south and north.

119*b* (§47). **Matt. 4:23–25; 12:15–21.**—The bringing together of these two passages from Matthew is required by the comparison of the gospels, which indicates that both refer to the same period. Matthew's order is due, no doubt, to his topical arrangement. See paragraph 13. *Vs.* 25, "Decapolis": a name applied to the region in which were located ten Greek cities, which had been established in the days since Alexander's conquest and which had recently formed a league. The cities included Gadara, Gerasa, Philadelphia, Scythopolis, and others;

all but Scythopolis, the capital of the confederation, lying east of the Jordan.

Luke 6:17–19 is closely parallel to Mark 3:7–12, and, though placed after the choosing of the Twelve, instead of before it as in Mark, evidently refers to the same facts.

120*a* (§ 48). **The Choosing of the Twelve.—Mark 3:13–19.—** *Vs. 13*, "into the mountain": better, perhaps, "on the hills," i. e., the hills that skirted the sea. Tradition makes the Horns of Hattin, a double-peaked hill four miles back from the sea and about eight miles southwest from Capernaum, the site; but the gospel furnishes no means of deciding certainly. "Calleth unto him whom he himself would": he made his own selection of those to whom he would speak that day, and from whom he would choose the still smaller circle of the Twelve. *Vs. 14*, "and he appointed twelve, that they might be with him," etc.: this simple statement is full of meaning:

1. The selection was a deliberate, carefully planned act and its importance was fully realized by Jesus. (See Luke 6:12.)

2. The men chosen lived as close friends and companions with Jesus and formed with him as its head a fraternity. In such wholehearted intimacy they would almost unconsciously catch his spirit and grow more and more loyal to him and the truth he spoke. (See John 6:66–69; 11:15, 16.)

3. He was to teach them continually as he did not teach others the mystery of the kingdom of God. (See Mark 4:10–14, 34.) It was thus that they were prepared to go on with his work after the close of his earthly ministry. (See Matt. 28:16–20; Luke 24:44–49.)

4. They were to be workers as well as pupils, learning by doing as in a practice school. From time to time he sends them forth to teach and cast out demons. (See vss. 14, 15 and Matt. 9:36—11:1.)

It should be remembered that much of what Jesus did and said after this time is intended primarily for "the Twelve," a compact, select brotherhood of devoted followers who are to spread and perpetuate his work. The whole later narrative must be studied from this point of view. (See Bruce, *Training of the Twelve.*)

Vss. 16–19. Compare the lists in Matt. 10:2–4; Luke 6:14–16; Acts 1:13 and review what we have learned of some of the Twelve in §§ 23, 24, 38, 39, 42. Note further the descriptive phrases

attached to the names of certain apostles; e. g., the epithet Canaanean or Zealot shows clearly that one of Jesus' closest companions was a member of a party that had risen against the Romans in armed rebellion (see Acts 5:37). Jesus had courage and faith enough to believe that this tax hater could work with the tax gatherer, Matthew. (See Bruce, *Training of the Twelve*, pp. 34–36.) Observe that the names in each list fall into three groups of four each; these groups are the same in all the lists and stand in the same order; only the order within the groups varies. The four fishermen always constitute the first group, Peter always leading. The second group begins with Philip, the third with James. The student should fix these names in mind.

120*b* (§48). **Luke 6:12–19.**—*Vs. 12*, "continued all night in prayer": an important addition of Luke, which emphasizes the significance which Jesus attached to this event, and his consciousness of need of divine guidance in times of special responsibility. *Vs. 13*, "whom he also named apostles": i. e., "messengers, delegates." On vss. 17–19 see paragraph 119*b*.

121*a* (§49). **The Sermon on the Mount.—Matt., chaps. 5, 6, 7 [8:1].**—In the study of this discourse it is desirable to get at the outset an impression of it as a whole. The student is therefore advised to go carefully over the whole sermon, endeavoring, with the help of the following analysis, to get a clear idea of its general plan.

ANALYSIS OF THE SERMON ON THE MOUNT

Matt., chaps. 5–7

I. The citizens of the kingdom (the disciples of Christ) described according to his ideal of their character 5: 3–16

II. The permanence of the law, and the high standard of righteousness in the kingdom 5:17–20

III. The righteousness that is required in the new kingdom in contrast with the prevalent teaching of the synagogue. Evil thoughts and feelings, and all degrees of sin, condemned, in contrast with the literalism of the synagogue, which condemned only the deeds specifically prohibited by the law 5:21–48

IV. The righteousness required in the new kingdom in contrast with the ostentatious and hypocritical conduct of the men of that day. All things to be done for the approval, not of men, but of God 6: 1–18

V. Single-eyed service of God and simple trust in him enjoined 6:19–34

VI. Judgment of others forbidden 7: 1–6
VII. Confidence in God's willingness to bless enjoined . . . 7: 7–11
VIII. The all-inclusive principle respecting conduct toward others (the "Golden Rule") 7: 12
IX. The practice of righteousness, not profession or hearing only, enjoined 7:13–27

Notice the prominence throughout the discourse of two great ideas, the *kingdom of heaven* and *righteousness*. The theme of the discourse is, indeed, the righteousness of the kingdom, the character of those who are to compose and to enjoy the new kingdom that John and Jesus had announced. Almost every paragraph of the discourse deals with some aspect of this one subject.

Specially careful study should be given to the ideal citizen of the kingdom as presented in Matt. 5:3–16, to the Lord's Prayer (or prayer of the ideal citizen) in Matt. 6:9–13, and to the Golden Rule, or all-inclusive principle for the guidance of the citizen of the kingdom in his relation to others, in Matt. 7:12. In connection with the study of Matt. 5:3–16, see Luke 18:9–14; Ps. 25:9; James 1:21; Matt. 11:29, and paragraph 102*b*.

121*b* (§ 49). **Luke 6:20–49.**—This discourse as reported by Luke differs from the one just studied in Matthew almost entirely in omitting a large part of what is given in Matthew. The order of topics common to the two is almost identical. Matthew and Luke begin alike and end alike. We have here, in all probability, not two discourses, but two reports of one discourse, neither, however, complete, and the longer one at least containing some matter delivered on other occasions. Note, however, the blessings attributed to actual physical need in Luke 6:20, 21, and contrast the corresponding statements of Matthew. Note, too, the additional correlative teaching of Luke 6:24–26 and the rich suggestiveness of "merciful" in Luke 6:36, as contrasted with "perfect" in Matt. 5:48. Christ's ideal man must be like God, perfect in forgiving love and mercy (see Matt. 5:7–9).

The deep significance of the Sermon on the Mount and its natural relationship to the choosing of the Twelve are well presented by Dr. John Watson in *The Mind of the Master*, pp. 14, 15:

> As soon as any body of men band themselves together for a common object—whether it be the making of a railway or regenerating a world—they must come to an understanding, and promise loyalty. This is their covenant, which no

man need accept unless he please, but which after acceptance he must keep. When Jesus founded that unique society which he called the kingdom of God, ... it was necessary he should lay down its basis, and this is what he did in the Sermon on the Mount. For we ought not to think of that sermon as a mere detailed report of one of his numerous addresses. It was an elaborate and deliberate utterance, made by arrangement, and to a select audience. It was Christ's manifesto, and the constitution of Christianity. When Jesus opened his mouth, his new society was in the air. When he ceased everyone knew its nature, and also on what terms a man might belong to it.

While this statement of Dr. Watson puts somewhat too strongly the probability that the whole of this discourse was uttered at one time and on this occasion, it in no way exaggerates its importance as a disclosure of the fundamental elements of Jesus' teaching.

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122. **Questions and Suggestions for Study.**—(1) What was Jesus doing in Galilee according to Matt. 4:23? (2)* In what regions had the fame of Jesus spread abroad at the time of the choosing of the Twelve? (3)* For what did he choose them, and what did they become by his choice of them? (4)* What facts indicate the importance which he attached to this act? (5)* Name the apostles. (6) Tell briefly what we already know of Peter, Andrew, Philip, James, John, and Matthew. (7) What additional facts are added in connection with these lists? (8) In what ways did Jesus train the apostles for their work?

(9)* To whom was the Sermon on the Mount addressed? (10) Can the statements of this discourse made in the second person be applied to others than Jesus' disciples? (11)* What is the theme of this discourse, as given in Matthew? (12) In what marked respects (aside from length) does Luke's report in 6:20–49 differ from Matthew's? (13) Commit to memory Matt. 5:3–16; 6:9–13; 7:12. (14) Name (and fix in mind) the nine main divisions of the discourse in Matthew. (15) In how many of these divisions is there a contrast expressed or implied between the righteousness of the kingdom and that of the Pharisees? (16)* What kind of persons did Jesus desire as the material out of which to build his kingdom (Matt. 5:3–12)? (17)* What great responsibility did Jesus lay upon his disciples (5:13–16)? (18) Against what are Jesus' criticisms in Matt. 5:21–48 primarily directed? (19) What according to the Lord's Prayer are

the things for which citizens of the kingdom ought to pray? (20) Why is the "Golden" Rule so called and what would be the effect of its universal application? (21) What was the parable in Luke 6: 46–49 intended to teach? (22)* Ought the teachings of Jesus in this discourse to be obeyed? (23) Are they generally obeyed? (24) Can they be obeyed in a selfish, self-sufficient spirit? See Matt. 5:3, 4, 5. (25) How does the Sermon on the Mount help us to understand the ministry of Jesus? (26) Why is it naturally given in connection with the choosing of the Twelve?

123. **Constructive Work.**—Write chap. xiv of your "Life of Christ" (inserting the title of Part V). The following outline is suggested:

1. The situation at the opening of this period; the success thus far attained; the attitude of the various classes toward Jesus.

2. The choosing of the Twelve; the men; their work; the significance of the act.

3. The Sermon on the Mount; the place; the occasion of the discourse; the persons addressed; the theme; the main divisions; the central teachings.

124. **Supplementary Topics for Study.**—1. The personnel of the Twelve.

BRUCE, *Training of the Twelve*, chap. iv.

2. The relation of the Twelve to the development of the kingdom of God.

3. The place of personal loyalty in building up the kingdom of God.

DAWSON, *Life of Christ*, chap. ix; WATSON, *The Mind of the Master*, chaps. i and ix.

4. Do the "meek inherit the land"? Is Jesus' ideal man influential and efficient?

5. How far have the teachings of Jesus permeated the church of today? how far, society? how far, business?

CHAPTER XV

A PREACHING TOUR IN GALILEE

125 (§ 50). **The Centurion's Servant.**
Matt. 8:5–13. Luke 7:1–10.
126 (§ 51). **The Raising of the Widow's Son at Nain.**
Luke 7:11–17.
127 (§ 52). **John the Baptist's Last Message.**
Matt. 11:2–30. Luke 7:18–35.
128 (§ 53). **Anointing of Jesus in the House of Simon the Pharisee.**
Luke 7:36–50.
129 (§ 54). **Christ's Companions on His Second Preaching Tour.**
Luke 8:1–3.

125*a* (§ 50). **The Centurion's Servant.—Luke 7:1–10.**—*Vs. 1*, "Capernaum": see paragraph 98. *Vs. 2*, "centurion": an officer in armies organized on the Roman model and in charge of a company of fifty to one hundred men. In the present instance the centurion was a gentile in the service of Herod Antipas, and was evidently a man of wealth. *Vs. 3*, "sent unto him the elders": probably the elders of the synagogue that he had built. The centurion's open-mindedness in recognizing the Jewish religion and securing the good-will of his Jewish friends was entirely in accord with his desire to get help from Jesus. He was not too proud or prejudiced to recognize and aspire to what was good in whatever guise he met it. *Vs. 6*, "I am not worthy," etc.: these words speak volumes for the man's humility, and also tell of the treatment probably accorded him by other rabbis. A strict legalist regarded it as ceremonially defiling to enter a gentile's house. *Vs. 7*, "say the word": he is sure that Jesus can heal his servant, if he only chooses to command the disease to leave him. *Vs. 8*, "man set under authority," etc.: the argument is plain. The centurion knows the power resident in a superior's mere word of command. He has faith enough to believe that an equal power is in the command of Jesus even without his actual presence. *Vs. 9*, "marveled at him": surprised that a gentile's faith should have surpassed that of the Jews. Cf. Matt. 15:22–28; Luke 18:8.

125*b* (§ 50). **Matt. 8:5–13.**—Matthew adds at this point two verses (8:11, 12) which emphasize the readiness of the gentiles to receive the kingdom of God as compared with the unwillingness of the Jews. *Vs. 12*, "Sons of the kingdom": i. e., the Jews. They

supposed they were guaranteed the kingdom because they were sons of Abraham. We have here the clear teaching of Jesus as to the universal rather than Jewish character of the fraternity he was founding.

126 (§ 51). **The Raising of the Widow's Son at Nain.—Luke 7:11–17.**—*Vs. 11*, "Nain": a small town in Galilee five miles southeast of Nazareth and about twenty-five miles southwest of Capernaum. It is today represented by a few mud huts and tombs cut in the rocks. Perhaps the procession was going to one of these. See Underwood, Stereograph No. 21, "Village of Nain and Mt. Tabor, Looking Northeast." *Vs. 12*, "much people of the city was with her": it was customary for those met by a funeral procession to join it as a sign of respect. In this procession would also be the hired wailers and the musicians. Notice the apparent order of the procession. Jesus met first the mother, then the bier and its bearers. *Vs. 14*, "bier": the Jews did not bury their dead in closed wooden coffins, but carried them on a bier to a tomb where they were laid in little niches as in the catacombs, except that they were not walled in. The nearest approach to a coffin was a long open basket made of wickerwork. Burial was always soon after death. Note the peculiar sadness of a widow losing her only son. The whole scene is graphically presented by Edwin Arnold in *The Light of the World:*

> And, when we neared the gateway, lo! a throng—
> Wailing, with covered mouths, dust on their heads,
> Clad in sad garments—bore a dead man forth,
> The one son of a widow. She, a-mort,
> Broke with such woe as hath no help on earth,
> Followed the painted coffin where he lay
> Who was her glory and her good in life,
> With those young, helpful, loving hands tight-bound,
> Never to help again! and sweet boy-face
> Swathed in the grave-cloth, sightless. But her eyes
> Fixed on his face, thro' the fast trickling tears
> Which still she wiped away, lest sorrow cheat
> Love from one last dear moment of the Dead.

Quite as notable as the power displayed by Jesus on this occasion is his tenderness and sympathy. See the whole of vs. 13 and the words, "he gave him to his mother," in vs. 15.

127*a* (§ 52). **John the Baptist's Last Message.—Luke 7:18–35.**—*Vs. 18*, "the disciples of John told him of all these things": Matt. 11:2 says that John "heard in the prison the works of the Christ." For

the reason of this imprisonment, see Mark 6:17, 18. Josephus, *Antiquities*, xviii, 5, 2, also states that Herod Antipas feared the political effects of John's preaching. He was now in the castle of Machaerus, a strong fortress, high up on a mountain, east of the Dead Sea. From this fortress he could see his childhood's home (Luke 1: 39, 40), the desert in which he lived (Luke 1:80), and almost the whole scene of his ministry. Imagine the impatience and depression that would come to this son of the desert in confinement! *Vs. 19*, "sent them to the Lord": it is easy to imagine how interested and perplexed John must have been. Jesus in his ministry of love certainly did not seem a judge punishing sinners such as John had expected. (Cf. paragraph 57*b*.) This probably gave rise to the question, "Art thou he that cometh?" The question was equivalent to asking whether Jesus was the Christ. *Vs. 22*. The passages which Jesus used (Isa. 35:5; 61:1) may be understood to refer to the Messiah, and Christ was fulfilling them. Jesus was thus appealing to John to revise his idea of the Messiah's work. He was not only to be a judge punishing with consuming fire, but also a savior of mankind. Note Jesus' use of one of these passages at Nazareth (Luke 4:18, 19).

Vss. 24–28. A noble defense of the strength of John's character and of the deep meaning of his work. Some who heard John's messengers who had just departed may have thought the Baptist weak in conviction and his work transient in its effect. The chivalrous Jesus would not see his friend wronged even in thought. *Vss. 29, 30*. Not only was John's teaching strong and true in itself but it was the touchstone which made clear the right relation with God of the sincere and humble people, while it exposed the real rebellion against God of the self-satisfied Pharisees. *Vss. 31–35* are a delightful use of children's plays to illustrate the captious attitude of the Jews toward John and Jesus. The children are in two groups. One is trying to get the other to play some game, but is unsuccessful because of the other's immovable determination to be satisfied with nothing—neither with a joyous game of wedding nor with a solemn game of funeral. So, said Jesus, was it with the Jews. They would not be satisfied with an ascetic like John the Baptist, nor with his precise opposite, the genial and social Son of man. (Cf. paragraph 128.)

127*b* (§ 52). **Matt. 11:2–30.**—Matthew's narrative differs from

Luke's mainly in being somewhat more condensed. But the contents of vss. 12–15 are not found in Luke. These verses bring out clearly the difficulty which the Jews had in receiving the kingdom of heaven as prescribed by Christ—a difficulty which has just been seen in the anxiety and doubt of John. The prophecies which referred to the moral and spiritual work of John and Jesus did not trouble them; for they unconsciously made them mean what they wanted them to mean. But with the reality in John and Jesus they were shocked and staggered, and if they entered the kingdom of heaven as it really was, they must fight their way into it, conquering almost by violence (see vs. 12) their own prejudices and fondly cherished errors and the errors of others. There is another statement of this fact in Luke 16:16. *Vss. 20–24.* Cf. comment on the parallel passage in Luke 10:12–15 in paragraph 196. *Vss. 25–27.* Cf. the comment on Luke 10:21, 22 in paragraph 196.

Vss. 28–30. These words have for centuries brought peace to burdened hearts. When Jesus uttered them we have no certain means of knowing. But of how little consequence that is compared with the words themselves! Compare their tender sympathy with the strong denunciation of vss. 20–24, and note how the gentle and severe mingled in Jesus' character. Compare paragraph 109, last part, and Wordsworth, *Character of the Happy Warrior*, read by Dr. Henry Van Dyke at the funeral of Ex-President Cleveland in 1908.

128 (§ 53). **Anointing of Jesus in the House of Simon the Pharisee. —Luke 7:36–50.**—*Vs. 36*, "sat down": better, "reclined;" perhaps on a couch, perhaps on a rug spread on the divan or raised portion of the floor. *Vs. 37.* It must be recalled that the houses in Palestine were less closed than in Europe or America, and that privacy was far less observed. "Sinner": a harlot. "Alabaster cruse of ointment": a small jar or bottle filled with costly and fragrant ointment such as was much used by orientals. *Vs. 38.* As Jesus reclined during the meal, it would be easy to come up behind him. "She began to wet his feet with her tears": evidently this was unintentional and led her to the impulse to dry his feet with her hair. The other acts of this repentant woman are marks of her gratitude for release from sin. Her ardent nature expresses itself freely, unchecked by the presence of onlookers. *Vs. 39.* Note the repetition of "Pharisee." "He

spake within himself," etc.: his reflection is an evidence of the meanness of his nature. The one thing he supposed a prophet would do—remember he had never seen one—would be to remove himself from sinners! As if he should converse only with the most eminently respectable persons! His argument on this narrow, sanctimonious premise is correct. The woman was a sinner; but Jesus allowed her to touch him. Therefore, either he was a bad man, or else he did not perceive what sort of woman she was. In either case he could not be a prophet! For other examples of Jesus' heroism in opposing narrow, conventional ideas, see paragraphs 87 and 109.

Vs. 40. The entire conversation beginning at this verse is marked by courtesy on the part of both Jesus and Simon, but Jesus also shows, both that he knew what was required by conventional politeness, and that he noticed that Simon had not treated him as a social equal, to say nothing more. For a similar instance of ill-bred patronage in our day, see Owen Kildare, *My Mamie Rose*, chap. xvii. *Vs. 47.* With God repentance always wins forgiveness. The greatness of her sinfulness is paralleled and counterbalanced by the greatness of her love. *Vs. 50.* Faith in him justified forgiveness, since it had led the woman to abandon her life of sin and had touched the depths of her moral nature. She could well go out to live in peace.

> She sat and wept, and with her untressed hair
> Still wiped the feet she was so blest to touch;
> And He wiped off the soiling of despair
> From her sweet soul, because she loved so much.
>
> —Hartley Coleridge.

129 (§ 54). **Christ's Companions on His Second Preaching Tour. —Luke 8:1–3.**—*Vs. 1.* This is less a reference to a special tour of Jesus than a description of his general method. *Vs. 2*, "Mary Magdalene": Mary from Magdala, a town at the southern end of the plain of Gennesaret (see paragraph 94). "Seven devils" (demons): she had been a very sick, not a very wicked woman. There is no evidence that she was the woman mentioned in paragraph 128, and the persistent tradition which has made the word "Magdalen" mean a reformed harlot is based on a mistake; see this word in the *Century Dictionary*. *Vs. 3*, "Herod's steward": i. e., the official in charge of some estate of Herod or, possibly, the person attending to the domestic affairs of the royal palace in Tiberias (see paragraph

95). In any case he must have been a man of some importance, and his wife would be likely to have some property at her disposal. The other women are unknown. Notice that we have here an explanation, at least in part, of how Jesus and his companions could live without manual labor.

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130. **Questions and Suggestions for Study.**—(1) What was the religious condition of the centurion? (2)* What was the remarkable thing about his faith? (3)* State carefully his argument as contained in vss. 7 and 8.

(4) What peculiarities in the funeral customs of the Jews are implied in the story of the raising of the widow's son? (5) What was there especially sad in the death of the young man? (6) Describe exactly what Jesus did? (7) What characteristics did he show most clearly?

(8)* Why had John been arrested? (9) Was his uncertainty natural? What sort of Christ had he foretold? (10) What is there in the method of Jesus' reply that is worth following today? (See vss. 21, 22.) (11)* How does Jesus describe John? (12) In what particulars are modern Christians superior to John? (13) Why did the Jews have to struggle to become Jesus' followers? (14) Are there as many difficulties today in accepting him as our guide in life?

(15) What sort of a man, probably, was Simon? (16) What things would it have been polite for him to do for Jesus? (17)* Describe the action of the woman. (18) With what feelings did the woman approach Jesus? What were her feelings when he did not repel her? What, when he said, "Go in peace"? (19) What proof can you give from the Old Testament that prophets did not despise the repentant whatever their sin had been? (See, e. g., Hosea, chap. 14; Isa. 65:5.) (20) Give the illustration Jesus used in answering Simon's narrow thought. (21) What characteristics does Jesus most clearly show in this incident? (22) What influences in our day produce men like Simon, and how can we avoid these influences?

(23) Name all the people who accompanied Jesus on his tour and show how different they were from each other. (24) What motives probably led them to follow and help him? (25) What mistaken meaning has the word "Magdalen" acquired? (26) How could

Jesus and his companions live while earning nothing? (27) Were they "unproductive" members of the community?

131. **Constructive Work.**—Having completed the preceding study, let the student write the chapter for his "Life of Christ," on some such plan as this:

CHAPTER XV

A PREACHING TOUR IN GALILEE

1. The healing of the centurion's servant.
2. The widow's son at Nain.
3. Christ's answer to the message of John the Baptist.
4. The anointing by a sinful woman and Christ's teaching as to the relation of love and forgiveness.
5. His companions.

132. **Supplementary Topics for Study.**—1. The different attitudes of Jesus and the rabbis toward the masses.

2. The use made by Jesus in his teaching of the character and habits of children.

CHAPTER XVI

FURTHER CONFLICT WITH THE SCRIBES, AND TEACHING CONCERNING THE KINGDOM

133 (§ 55). **Warnings to the Scribes and Pharisees: "An Eternal Sin."**
Matt. 12:22–45. Mark 3:20–30. [Luke 11:14–23.]
[Luke 6:43–45.]
[Luke 11:29–32.]
[Luke 11:24–26.]

134 (§ 56). **The True Kindred of Christ.**
Matt. 12:46–50. Mark 3:31–35. Luke 8:19–21.

135 (§ 57). **The Parables by the Sea.**
Matt. 13:1–53. Mark 4:1–34. Luke 8:4–18.
[Luke 13:18–21.]

133*a* (§ 55). **Warning to the Scribes and Pharisees: "An Eternal Sin."—Mark 3:20–30.**—*Vss. 20, 21.* The tremendous self-forgetful energy of Jesus seemed insanity to his friends who had been narrowed by the external, calculating religion that the Pharisees taught. Charles Kingsley speaks of "that nasty little virtue called prudence," and Robert Louis Stevenson says (*Virginibus Puerisque*, chapter, "Aes Triplex"): "So soon as prudence has begun to grow up in the brain, like a dismal fungus, it finds its first expression in a paralysis of generous acts. The victim begins to shrink spiritually." Such a

"virtue" could find no place in the ardent soul of Jesus, and his noble abandon in answering the call of the needy about him strongly attracted the people to him. The exercise of a like generous spirit will do the same today and will prove one of the best lessons that enthusiastic youth is well adapted to bring to "prudent" age. This incident in the life of Jesus is most significant of the difference between him and those about him.

Vs. 25. Abraham Lincoln's use of this verse in accepting the nomination for the United States Senate in 1858 has become history: "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free."

133*b* (§ 55). **Matt. 12:22–45.**—*Vs. 31.* These profound and awful words of Jesus are to be understood strictly (see Mark 3:30) as occasioned by the misinterpretation of his mission by the scribes and Pharisees. "Blasphemy": an utterance derogatory to divine things. "Blasphemy against the Holy Spirit": such an utterance as the words of the scribes show them to be in danger of making. "Shall not be forgiven": the reason is given in Mark 3:29. The sin itself is eternal. Jesus holds that the condition of a man to whom good seems evil is hopeless. He is morally corrupt. *Vs. 36*, "idle word": not a mere meaningless expression, but a foolish word. It is morally serious, because it is the fruit of a foolish soul.

Vs. 41. In this verse we have the interpretation of the sign of Jonah as a preacher of repentance to the Ninevites, and an application of it to the Jews of Jesus' own day. As the Ninevites responded to the prophet's preaching, so should the Jews have responded to the preaching of Jesus. They needed no other sign.

Vss. 44, 45. In these verses we have a parable based upon the current belief in demoniacal possession. Its point is simply this: the man was worse off, because after he had rid himself of the evil spirit he had neglected to take in a good spirit. The moral lesson is therefore evident. It is not enough merely to drive out evil from oneself, like the Pharisees, and merely to keep from doing things which are illegal; one must be full of the divine spirit. Simply to keep from evil is to offer an inducement to evil.

134 (§ 56). **The True Kindred of Christ.—Mark 3:31–35.**—*Vs. 31.* Cf. Mark 3:21. It is easy to imagine the scene: Jesus within

the house, his mother and his brothers outside, calling him to come out and go home with them. He does not hear them because of the crowd about him. For the names of these brothers see Mark 6:3. *Vs. 32.* Evidently the people think he should obey the voice of his mother, but again Jesus insists that family ties are inferior to those of the kingdom of God. Cf. again the words of his boyhood, Luke 2:49. *Vss. 34, 35* give us Jesus' beautiful definition of what constitutes true relationship to him. Those are the members of his family who do God's will. (Cf. Matt. 5:44, 45.)

135*a* (§ 57). **The Parables by the Sea.—Mark 4:1–34.**—*Vs. 2,* "parables;" see paragraph 136. *Vss. 3–9,* the Parable of the Sower. In this parable we have a description of a common scene in the life of a farmer. The central thought is plain, namely, difference in crops depends upon variation in the soil. It should be noticed that there is a steady progress from the seed which does not yield a crop to that which bears a hundred fold. *Vs. 5,* "rocky ground": that is, ground over ledges, not ground with stones scattered on the surface. *Vs. 7,* "thorns": not thistles, or tares, but the sturdy bushes which sur round the fields as a sort of hedge. *Vs. 8,* "thirtyfold": thirty times as much as was planted.

Vs. 11. This verse introduces Jesus' reason for using parables. See paragraph 137. Notice the distinction between the disciples and those who "are without." *Vs. 12,* "that": the Greek does not permit any other interpretation than that of purpose. But that Jesus does not think that the truth will always be concealed by the parable appears in vss. 21, 22. Jesus would not have great numbers join him without real and deep sympathy with him. Such sympathy comes only gradually after vital contact with the truth; see Matt. 13:33 with the note upon it, and Mark 4:16, 17.

Vss. 13–20 gives Jesus' interpretation of the Parable of the Sower. It is needless to consider it more elaborately than he has himself done. It should be noticed that he interprets only such items in the original story as go to illustrate the great truth he is intending to teach. And this is that they who sow the seed must not be disappointed if some do not receive it, and if others who seem to receive it do not continue in the good life; some hearts will receive the truth and bear abundant fruit. Notice those things which he describes as interfering with

growth, and the characteristics of good soil as described in Matt. 13:23; Luke 8:15. *Vs. 33*, "as they were able to hear": i. e., as they were able to understand his teaching. (Cf. John 16:12, 13.) The expression implies that his teaching was adapted to his hearers, and that some of them were growing in their power to take it in. He did not teach "over the heads" of his hearers or descend to the mind of the mob, but he met the deepest needs of those who would listen and kept them looking up and reaching up for higher truth. The educational principle which Jesus here followed of adapting truth to the learner is central in present-day education and has guided recent educational reform. *Vs. 34*, "He expounded to his own disciples": Jesus reserves certain truths and explanations for that inner circle of friends to whom he was so closely joined. (Cf. Mark 4:10, 11 and paragraph 120*a*.)

135*b* (§ 57). **Matt. 13:1–53.**—This collection of parables possesses no small literary unity. For Matthew's habit of arranging teachings by subject rather than time, see paragraph 13, last part. The parables all bear upon the gradual growth and certain triumph of the kingdom of God. The various elements may be grouped thus:

1. *The unequal results of the preaching of the truth of the kingdom* in different circumstances: Parable of the Sower, vss. 1–9, 18–23. (See paragraph 135*a*; for vss. 10–16, see paragraph 137.)

2. *The growth of evil along with the good* is to be expected and endured: the Parable of the Tares, vss. 24–30, the interpretation of which is given in vss. 36–43. "Tares": noxious weeds that grow in wheat-fields and at first closely resemble the wheat itself. The time when they can be safely removed is therefore at the time of harvest. In the interpretation given by Jesus this thought is central. Men are not to endeavor to root out evil so much as to see that good grows.

3. *The extent and method of the kingdom's growth, vss. 31–33:* the Parables of the Mustard Seed and of the Leaven. *Vs. 33.* This is one of the most instructive parables uttered by Jesus. "Leaven": yeast, the symbol, not of corruption, but of transformation through contact. "Till it all was leavened": like the Parable of the Mustard Seed, this indicates the wonderful growth of the kingdom. So small as to be hidden in the world, it will yet transform all. The parable also indicates *how* the kingdom is to grow, viz.,

by transforming its surroundings. This implies (*a*) a gradual process, (*b*) the operation of social forces rather than miraculous intervention during the period of the growth of the kingdom. In this parable Jesus has indicated the method by which any man or group of men must be bettered, whether in a nation, a village, a school, or the slums of a city. Social reformers are more and more working in this way.

4. *The surpassing worth of (membership in) the kingdom, vss. 44–46:* the Parables of the Treasure Trove and the Pearl of Great Price. In both of these parables the central thought is the same: the kingdom of God is so valuable that a man may well afford to give away everything else in exchange for it. *Vs. 44*, "treasure hidden in a field": in Palestine there were few places besides the temple in which one could deposit valuables. They were, therefore, buried. It would frequently happen that the only one to whom the place was known never dug the treasure up, and another found it. Even today there are frequently found in Palestine little heaps of money that have lain buried for hundreds and even thousands of years.

5. *The final separation of the true from the false members of the kingdom, vss. 47–50:* the Parable of the Drag-Net. This grows naturally from the preceding thought. The great worth of membership in a triumphing kingdom will induce bad men to claim membership. They will eventually be removed, as poor fish are thrown out from a net. With the ideas of the kingdom of heaven presented in these parables, compare the treatment of the same subject in paragraphs 121*a* and 121*b*—the Sermon on the Mount.

135*c* (§ 57). **Luke 8:4–18.**—*Vss. 16–18.* The concealing of truth by the parable is only temporary. The parable preserves, like a husk, what it conceals in order that it may later come to light (cf. "save that it should," Mark 4:22). But truth will thus come to light only to those who have listened to it and "held it fast in a good and honest heart" (Luke 8:15). "Therefore take heed how ye hear" (vs. 18). For what one learns depends on what one has learned. Many a new and valuable truth is entirely lost because some previous opportunity has not been so employed as to leave in the mind a nest for this truth. The law of mind stated in vs. 18 has, under the name of "apperception," been widely recognized by educators in recent years.

136. **On the Interpretation of Parables.**—A parable is a figure of

speech in which commonly observed facts and actual experiences are used to illustrate religious truth. As used by Jesus each parable illustrated but one truth, which was of universal application. The acts and objects described were entirely natural and familiar and yet the application was new and surprising.

In interpreting a parable discover the central "point" of the parable *as a story*, and the elements of the story that are essential to this "point." Then discover from the context the truth to be illustrated and compare it with the object or action in the parable. Use subordinate details simply to impress the central point. Thus in the Parable of the Mustard Seed it is the marvelous *growth* of the seed that is the central point of the story. The kingdom of God is like the mustard seed in its capacity for growth and in nothing else. It is not like mustard when used as a plaster, as one minister would have it. The lodging of the birds in the branches is a pleasant pictorial addition emphasizing the central truth—the growth of the tree. It does not mean that people come under the shelter of the kingdom.

137. **Why Did Jesus Use Parables?**—He used them because everybody likes a good story. The parables of Jesus not only have color, movement, originality, but they also stimulate the mind to discover the likeness of a familiar object or action to a large truth not so familiar. Very suggestive is the remark of a humble woman, "I like best the likes of Scripture." Not a few would come to see large spiritual truth better than they could have seen it in any other way, and those who could not get the meaning of the parable would yet be helped by the stimulus of the story, by sharpened observation of the common objects and actions of the parable, by the love and enthusiasm of Jesus, and by seeing men come to him sad and go away happy.

We learn further, however, from Mark 4:10–12 and Matt. 13:10–16 that Jesus used the parable because it enabled him to present truth in a veiled form. He wished to discover and draw to him out of the crowd only those spiritually sensitive, sympathetic, and teachable persons with whom he could live intimately as teacher and friend and whom he could make evangelists of the truth. (See paragraphs 102 and 120.) Such persons were seized upon and held by the spiritual meaning of the parable while those in the crowd more gross in heart did not understand and were not attracted. So the quicksilver

draws the hidden grains of gold in the crushed stone and leaves the grains of quartz.

At first many of those who followed Jesus had only the faintest outline of the truth, but a man will remember indefinitely a truth he does not fully understand if it is put in the form of a story, and some day when he is ready for it will see its full meaning in the story he has remembered so long. So it was with the companions of Jesus, and after they had been taught by his life and his death, they were ready to proclaim to the world the "mystery" of the kingdom (Mark 4:21, 22; Matt. 13:35, 51, 52).

Though truths in manhood darkly join
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him who made them current coin.

For Wisdom dealt with mortal powers
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

—TENNYSON, "In Memoriam."

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138. **Questions and Suggestions for Study.**—(1)* How and why did his friends misunderstand Jesus? (2) Under what circumstances may the ordinary rules of prudence be disregarded? (3) How did Jesus answer the criticism of the Pharisees in Mark 3:22? (4) What is the sin that shall not be forgiven? (5) Commit to memory Matt. 12:36. (6)* Why are words of so much importance? (7) What is the "sign of Jonah"? (8) What is the best way of keeping bad thoughts out of the mind? (9) Does the last answer suggest to you why vacation schools and camps have been established?

(10)* Who are members of Christ's family?

(11)* What is a parable? (12)* Why did Jesus use parables? (13) What is the Parable of the Sower and what does it teach? (14) What, according to Matt. 13:23 and Luke 8:15, is "good" ground? (15) Why in the Parable of the Tares does Jesus give the conversation between the master and servants instead of simply saying that a man found tares in his field but would not have them gathered until the harvest? (16) How many parables are given in the thirteenth chapter of Matthew? (17) What do they collectively tell you about the kingdom of heaven? (18) What do they show that you can do to make it grow faster? (19) What differences are there between the discussion of the kingdom of heaven in Matt., chap. 13, and that in Matt., chaps. 5, 6, 7?

(20) Find and state three modern educational principles in Mark 4:33; Matt. 13:33; and Luke 8:18. (21) G. Stanley Hall, a foremost American educator, says: "Of all things that a teacher should know how to do the most important is to be able to tell a story." Why is this quotation appropriate in this lesson? (22) Criticize favorably or adversely Mr. Hall's statement. (23) In what respects was Christ a good story-teller? (24) Tell a story of your own to illustrate any one of the truths contained in the parables of this lesson.

139. **Constructive Work.**—Let the pupil write a chapter for his "Life of Christ" on some such plan as this:

CHAPTER XVI

FURTHER CONFLICT WITH THE SCRIBES AND TEACHING CONCERNING THE KINGDOM

1. The intense earnestness of Jesus and how his friends and relatives regarded it.
2. A warning against wilful and persistent blindness to the truth.
3. The way to become one of Christ's family.
4. The nature and growth of the kingdom of God.
5. The nature, purpose, and interpretation of the parables of Christ.
6. Great principles of teaching followed and enforced by Christ.

140. **Supplementary Topics for Study.**—1. The ethical teaching of Jesus as contrasted with that of the Pharisees.

Full references will be found in BURTON, "The Ethical Teachings of Jesus, etc.," *Biblical World*, September, 1897 (Vol. X, pp. 198–208).

2. The parables of Jesus.

TRENCH, *Parables;* GOEBEL, *Parables* (perhaps the best book in English on the subject); BRUCE, *The Parabolic Teaching of Our Lord;* STALKER, *Life of Christ*, pp. 69–71; WALTER L. HERVEY, *Picture Work*, especially pp. 26–43.

3. Apperception (cf. Mark 4:24, 25; Luke 8:18).

Article on "Herbart" in *Unversal Cyclopaedia;* JAMES, *Talks with Teachers*, chapter, "Apperception;" ADAMS, *Primer on Teaching*, pp. 28–32; MISS SLATTERY, *Talks with the Training Class*, pp. 46–52.

4. The adaptation of truth to the pupil, including child-study (cf. Mark 4:33).

QUICK, *Educational Reformers*, especially, "Comenius," "Rousseau," and "Froebel;" PATTERSON DUBOIS, *The Point of Contact.*

NOTE.—Large space has been given in this chapter to Christ as a Teacher in the hope that many of the young people who use this book will be attracted by the possibilities of religious education. The future of the Christian church depends in large measure on the development of teaching power in the youth of today.

CHAPTER XVII

A CHAPTER OF MIRACLES IN GALILEE

141 (§ 58). **The Stilling of the Tempest.**
Matt. 8: [18] 23–27. Mark 4:35–41. Luke 8:22–25.
142 (§ 59). **The Gadarene Demoniacs.**
Matt. 8:28–34. Mark 5:1–20. Luke 8:26–39.
143 (§ 60). **The Raising of Jaïrus' Daughter.**
Matt. 9: [1] 18–26. Mark 5:21–43. Luke 8:40–56.
144 (§ 61). **The Two Blind Men, and the Dumb Demoniac.**
Matt. 9:27–34.

141 (§ 58). **The Stilling of the Tempest.—Mark 4:35–41.**—*Vs. 36*, "And leaving the multitude": the eastern side of the sea of Galilee is much less populous than the western. "They take him with them in the boat": note how the fishermen apostles here come to the front. They might not understand parables (Mark 4:10, 11) and their faith might be weak (vs. 40, below), but they could manage a boat for the Master. Imagine the pride and affectionate loyalty with which they did this.

All may of thee partake,
Nothing can be so mean
Which with this tincture—"for thy sake,"
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine,
Who sweeps a room as for thy laws
Makes that and the action fine.

—George Herbert.

Vs. 37, "a great storm of wind": cf. Luke 8:23 and paragraph 95. Study again relief map of Palestine or Underwood, Stereograph No. 7. "Was now filling": not, as in the Common Version, "full." Note the vivid touches of detail, as if from the mouth of an eyewitness, throughout the whole story, and cf. paragraph 12. *Vs. 38*, "asleep on the cushion": perhaps that on which the steersman ordinarily sat. Jesus, his day's work done, was quietly resting. *Vs. 40*, "Why are ye fearful? have ye not yet faith?" Faith, confidence in him, would have banished fear. Notice Jesus' words, "not yet," and (since they certainly had some faith) the implication that faith is something which ought to grow with experience. They had been with him long enough to have gained more of the trust that kept him calm.

142 (§ 59). **The Gadarene Demoniacs.—Mark 5:1–20.**—*Vs. 1*, "into the country of the Gerasenes": in Matthew "Gadarenes," i.e.,

men of Gadara, an important city of Decapolis (see paragraph 119*b* and map). It is six miles southeast of the sea of Galilee. Jesus did not go to Gadara but into the adjacent country. The place of the event is probably in the outskirts of a town on the east side of the Sea of Galilee, now called Khersa. See note in *Biblical World*, January, 1898, p. 38, and Underwood, Stereograph No. 22, "Fishermen on the Sea of Galilee, and Distant Hills of the Gadarenes." *Vs. 2*, "out of the tombs": not graves, but rock-cut tombs above the ground. There are many in the region today. *Vs. 3*, "and no man could any more bind him": this and the following verses present the picture of a raving madman.

Vs. 7, "what have I to do with thee?" etc.: substantially the language of the demoniacs generally. (Cf. Mark 3:11 and paragraphs 103 and 107, 1.) *Vs. 9*, "my name is Legion; for we are many": notice the language expressive of double consciousness. *Vs. 10*, "that he would not send them away out of the country": Luke interprets this to mean "into the abyss," i. e., of hell. *Vs. 13*, "and the unclean spirits . . . . entered into the swine": this whole narrative, more distinctly than any other of the New Testament, implies the real existence of demons as personal spirits distinct from both men and beasts, but capable of acquiring harmful control of both. The language of Jesus to the demons, and of the evangelists in the narrative, is conformed to the ideas then current. "Rushed down the steep into the sea": there is near the town Khersa, mentioned above, a place just such as is here implied. (See Thomson, *Land and Book, Central Palestine*, pp. 353–55.) *Vs. 17*, "began to beseech him to depart from their borders": more terrified by the damage to their swine than moved by the benefit to the demoniac—not the only instance in which the property value of beasts has been more considered than the moral advantage of men. *Vs. 19*, "go to thy house, unto thy friends," etc.: an injunction different from that given to the leper (Mark 1:14), for example, because of the differences in the circumstances. Jesus was himself returning to the other side of the sea. The man's announcement of his cure would not hinder Jesus' work, and would be a benefit to him and to his friends.

143 (§ 60). **The Raising of Jaïrus' Daughter.—Mark 5:21–43.**—*Vs. 22*, "one of the rulers of the synagogue": each synagogue had one

or more "rulers" (Luke 13:14; Acts 13:15; and note on Luke 4:16 in paragraph 97), who had general charge of the synagogue worship.

Vs. 26. Cf. Luke 8:43 and note that Luke who was himself a physician (cf. paragraph 14) is more tender in speaking of his brother practitioners than Mark is. *Vs. 28*, "if I touch but his garments, I shall be made whole": the expression of a genuine faith, though mixed with a crude conception of the nature of Jesus' power. *Vs. 30*, "Jesus, perceiving that the power proceeding from him had gone forth": the evangelist also speaks as if Jesus' power were exerted independently of his will, conforming his language to that of the woman and to that of Jesus to her. Yet it is more likely that Jesus exercised his power consciously and intentionally, and afterward by his questions drew the woman out that he might still further help her. *Vs. 34*, "daughter": a word of kindly affection; cf. Mark 2:5. "Thy faith hath made thee whole": i. e., cured thee. The faith commonly spoken of in the gospels is a belief that Jesus can do a certain thing (sometimes one thing, sometimes another; cf. Mark 4:40; Luke 7:50). This belief led him who had it to come to Jesus and commit his case to him. To such faith Jesus invariably responded by doing that which men believed he could do. "According to your faith" was his constant formula. The principle holds still: within the bounds of what is true about Jesus, he is to us what and as much as we believe him to be.

Vs. 36, "fear not, only believe": i. e., cease to fear, keep on believing. *Vs. 37*, "save Peter, James, and John": so also Mark 9:2; 14:33. *Vs. 38*, "weeping and wailing": probably hired mourners, after the fashion of the time; see note on Luke 7:12 in paragraph 126. *Vs. 39*, "the child is not dead": Luke, who also records these words of Jesus (Luke 8:52), does not take them literally (vs. 53), but as meaning that she is so soon to live again that it is as if she slept, and modern interpreters usually follow Luke in interpreting Mark also. *Vs. 43*, "charged them that no man should know this": the motive of Jesus in these merciful deeds was evidently compassion, not a desire to attract attention as a healer. "Commanded that something should be given her to eat": thoughtful even in the little things. So President W. R. Harper only a few days before his death from a lingering and painful disease remembered to write his annual birthday letter to a

boy who was his namesake. And the duke of Wellington visited every day some little children sick of the measles and wrote daily to their absent mother. Great men know what little things mean, as Jesus did. Note also Jesus' economy in the use of his own great powers; what he alone can do, he does; but others can help her grow strong after her illness by the use of food.

144 (§ 61). **The Two Blind Men and the Dumb Demoniac.—Matt. 9:27–34.**—*Vs. 27*, "Thou Son of David": i. e., Messiah. *Vs. 29*, "According to your faith": their faith, as the preceding verse shows, consisted in believing that Jesus was able to do the thing they asked, and was such that it led them actually to seek his help. According to this faith Jesus acts: what they believe he can do he does. Cf. note on Mark 5:34 in paragraph 143 above.

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145. **Questions and Suggestions for Study.**—(1) Having studied § 58 and the notes upon it, tell the story of the stilling of the tempest. (2) Why did Jesus go to the other side of the lake? (3) After studying what Jesus had done that day, tell why he slept so soundly at its close? (4) What makes storms on the Sea of Galilee so sudden and violent? (5)* Give several vivid statements of detail in Mark's story which might have come from the lips of an eyewitness? (6) Jesus had done much for the fishermen of the lake—what do they do for him in this story? (7)* What great principle does Jesus teach his disciples in connection with this event (Mark 4:40)? (8) Why ought our faith to be greater than that of the disciples on the lake?

(9) Where is the country of the Gerasenes? (10) Describe the man who met Jesus when he disembarked from the boat. (11)* Describe the same man after he had been cured by Jesus. (12)* What led the Gerasenes to ask Jesus to leave their country? (13)* Is a similar spirit ever manifested today? Give a specific instance.

(14) What was the office of a ruler of the synagogue? (15) Were men of this class generally favorable to Jesus? (16) What drove the ruler Jaïrus to Jesus? (17) Tell the story of the raising of his daughter.

(18) Tell the story of the woman who touched Jesus as he was on his way to Jaïrus' house. (19)* Characterize her faith. (20) What does this incident teach concerning faith and its effect? (21) What

is essential that contact with Jesus may be helpful and saving? Cf. Matt. 7:21–23.

(22) Narrate the incident of the two blind men. (23) Wherein did the faith of the blind men consist? (24)* What is faith as it is commonly spoken of in the gospels? (25)* What great principle as to faith does Jesus state in connection with the healing of the blind men? (26) Is the principle still true?

(27) Did the miracles of Jesus usually bring loss or damage to those affected by them? (28) Did they ever do so? (29) Make a list of the passages of chapters xvi and xvii which speak of the multitudes thronging Jesus. (30) Explain why Jesus commanded the cured demoniac to tell of his cure (Mark 5:19, 20) but forbade the blind men to do so (Matt. 9:30)? (31)* Write out the expressions in the Bible text studied in this chapter which show the tenderness, sympathy, and thoughtfulness of Jesus.

146. **Constructive Work.**—Write chap. xvii of your "Life of Christ," following the outline indicated by the section titles, and adding a section on "Faith" as it appears in the gospels: in what did it consist, and what was its relation to the miracles of Jesus?

147. **Supplementary Topics for Study.**—1. The Sea of Galilee, its extent, liability to storms, character of adjoining country, cities on its shores.

HENDERSON, *Palestine*, pp. 24 f.; SMITH, *Historical Geography of Palestine*, chap. xxi; WILSON, *Recovery of Jerusalem*, Appendix; STANLEY, *Sinai and Palestine*, chap. x; THOMSON, *The Land and the Book*, *Central Palestine*, pp. 371 ff., *et passim;* MACGREGOR, *Rob Roy on the Jordan*, pp. 411 ff.; Bible Dictionaries.

2. Gadara and the district attached to it; the site of the event narrated in the gospels.

MERRILL, *East of the Jordan*, chap. xii; SCHUMACHER, *Jordan*, pp. 149–60; BURTON, *A Short Introduction to the Gospels*, p. 2, footnote 2; Bible Dictionaries; on the ruins see MATHEWS, *Biblical World*, October, 1897; R. G. CLAPP, *Journal of Biblical Literature*, Vol. XXVI, pp. 62 ff.

3. A study of the fulfilment of Jesus words, "according to your faith be it done unto you," through the lives of the following men, each of whom applied them to a different walk in life:

George Müller (Autobiography or *Life*, by A. T. PIERSON); John G. Paton, missionary to the New Hebrides (Autobiography or *The Story of John G. Paton Told for Young Folks*); General "Chinese" Gordon (*Life*, by SIR W. F. BUTLER); William Wilberforce (*Life*, by his sons).

CHAPTER XVIII

FURTHER EVANGELIZATION IN GALILEE

148 (§ 62). **Second Rejection at Nazareth**
Matt. 13:54–58. Mark 6:1–6*a*. [Luke 4:16–30.]
(§ 63). **Third Preaching Tour Continued.**
Matt. 9:35. Mark 6:6*b*.
149 (§ 64). **The Mission of the Twelve.**
Matt. 9:36—11:1. Mark 6:7–13. Luke 9:1–6.
[Mark 13:9, 11–13.] [Luke 21:12–19.]
[Luke 12:2–9.]
151 (§ 65). **Death of John the Baptist.**
Matt. 14:1–12. Mark 6:14–29. Luke 9:7–9.

148 (§ 62). **Second Rejection at Nazareth.—Mark 6:1–6*a*.—** *Vs. 1*, "his own country": the same expression is used in Luke 4:23 with reference to Nazareth, where he was brought up (Luke 4:16). On Nazareth, see paragraph 23. *Vss. 2, 3*, "and many . . . . were astonished . . . . and they were offended in him": his wisdom and his power astonished them, but because he had been brought up among them, and his brothers and sisters still lived among them, they were not attracted to him, but only offended, i. e., made to stumble. Observe the names of his four brothers and the use of the plural "sisters," showing that Jesus was one of a family of not less than seven children. It was in the midst of the joys and the discipline of such a home that he grew up, "increasing in wisdom and stature and in favor with God and man." These brothers and sisters were in all probability younger than Jesus, the sons and daughters of Mary and Joseph. Review paragraph 35 and chap. v of this volume.

In deference to the order of events in Luke and to the more common view, the account in Luke 4:16–30 has been treated under the caption, "First Rejection at Nazareth," and the accounts here given in Mark and Matthew under "Second Rejection." It is probable, however, that there was but one rejection and that this occurred well along in Jesus' ministry as given in Mark rather than at its very beginning, as might be inferred from Luke's order. A review of the passage in Luke 4:16–30 should therefore be combined with the study of the above passage (cf. paragraph 97).

149*a* (§ 64). **The Mission of the Twelve.—Mark 6:7–13.—***Vs. 7*, "and began to send them forth": carrying out the purpose with which he had appointed them, "that they might be with him and that he might (from time to time) send them forth" (Mark 3:14). This is perhaps one of many such occasions. "Authority over the

unclean spirits": cf. Mark 3:15. *Vs. 8*, "charged them they should take nothing for their journey . . . . no wallet": a wallet is a small leather sack for carrying provisions. *Vs. 9*, "put not on two coats": the dress of an ancient oriental was quite simple, consisting, aside from sandals for the feet and a turban for the head, of a tunic (coat), a garment in form not unlike a long shirt, round which the girdle was bound, and a cloak, which was of the simplest construction, scarcely more than a large, square piece of cloth. See Glover, "The Dress of the Master," *Biblical World*, May, 1900, pp. 347–57. To wear two tunics was a sign of comparative wealth (Luke 3:11), and it was this that Jesus forbade. He himself apparently wore but one (John 19:23). The purpose of all these injunctions in vss. 8, 9 is to secure simplicity and freedom from hindrance in their work. They were not to burden themselves either to get or to carry anything unnecessary. The customs of the land made it unnecessary to provide for traveling expenses, since they went afoot and could obtain free entertainment everywhere. In 1838 an American scholar, Dr. Edward Robinson, traveling in parts of Palestine where ancient customs still prevailed, was received everywhere as a guest without expense, and an offer of pay was regarded as insulting (*Biblical Researches*, II, p. 19). *Vs. 10*, "there abide": i. e., have but one stopping-place in each village. *Vs. 11*, "shake off the dust": a sign of disapproval and protest against their conduct. *Vs. 12*, "preached that men should repent": following the example of John (Matt. 3:2) and Jesus (Mark 1:15). *Vs. 13*, "cast out many demons," etc.: accompanying, as Jesus had done, the preaching of the gospel with the relief of bodily ills. The Christian impulse cannot separate the two.

149*b* (§ 64). **Matt. 9:36—11:1.**—*Vs. 36*, "he was moved with compassion": the motive by which Jesus was constantly moved. (Matt. 14:14; Mark 6:34) and the expression of his perfect sympathy with God (John 3:16). "As sheep not having a shepherd": a people with no competent religious leaders, the scribes and Pharisees, who undertook to lead, being blind leaders of the blind (Matt. 23:16); the saddest fact about the Jews of that day. *Vs. 37*, "the harvest truly is plenteous," etc.: this whole saying occurs in exactly the same words in Luke's account of the sending-out of the Seventy (Luke 10:2; cf. also John 4:35). The statement is still true. The world was never

more full than it is today of splendid opportunities for splendid service of many different forms and in many fields. A leaflet issued by one of our missionary societies says: "A mighty call from the awakened nations of the East demands our money, our prayers, and our lives. What is your response? . . . . Urgent appeals from the various fields call for at least sixty-three new men. Less than twenty are now available." And the home lands teem with opportunities not less attractive. Next to the decision to give oneself in the spirit of Christ not to selfish getting but to the service of mankind there is no more important decision that young men and women are called upon to make than *how* they will render that service. Shall it be in teaching, undertaken whether in the Sunday school or in the day school—in either case for the purpose of helping boys and girls to live noble lives —in the social settlement, in the home, in business, in politics, in the Young Men's or the Young Women's Christian Association, in the Christian ministry? See topics for study, No. 5. On 10:1, compare Mark 6:7. On 10:2–4, see Mark 3:16–19 (§ 48 and the notes upon it in 120*a*).

Vs. 5, "go not into any way of the Gentiles, and enter not into any city of the Samaritans": an injunction for this journey only. They were not yet ready either in teaching or in spirit to go to any but Jews. Jesus himself preached among the Samaritans (John 4:4–42; Luke 9:52), and though he did not include the gentiles within his own personal mission (Matt. 15:24), yet he overstepped these bounds at the entreaty of a woman (Matt. 15:28), and after his resurrection sent his disciples to all nations (Matt. 28:19). This illustrates the fact that we must follow Jesus, not by a literal obedience of each command which he uttered or by doing exactly what he did, but by possessing his *spirit*, and following the *principles* he taught and exemplified *Vs. 8*, "freely": i. e., as a gift (not "abundantly," though this also true); cf. Job 31:16–22.

> Freely as ye have received, so give
> Bade He who hath given us all.
> How can the soul in us longer live
> Deaf to their starving call
> For whom the blood of the Lord was shed
> And his body broken to give them bread,
> If we eat our morsel alone?

The spirit of "giving" enjoined is finely expressed on the monument of "Chinese" Gordon "who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

150. **The Training of the Twelve.**—The section just studied illustrates instructively Jesus' attitude toward his apostles. He chose them that they might be with him and that he might train them in the same kind of work which he was himself doing (Mark 3:14). In the Sermon on the Mount (Matt., chaps. 5–7) he instructs them in the fundamental moral principles of the kingdom, teaching them how different was his ideal of character from that which the Pharisees taught and illustrated. In the parables by the sea (Mark 4:1–34; Matt. 13:1–53) he taught them how the kingdom would grow, and what hindrances they were to expect. For some time, it would seem, they accompanied him in his journeys from place to place. But at length he sent them out without him, yet in pairs, two by two, and gave them for their guidance, at various times probably as occasion called them forth, the instructions grouped together in Matt. 9:36—10:42 as one great missionary discourse. Thus little by little he taught them and trained them, preparing them to share his work and to carry it on alone when he should be taken away. Later narratives show this training carried still farther. Almost the whole record of his ministry may be looked upon from this point of view. Cf. paragraphs 120*a* and 121*b*.

151 (§ 65). **Death of John the Baptist.—Mark 6:14–29.**—Before taking up this section, review Luke 7:18–35 with the notes in paragraph 127*a*. *Vs. 14*, "and king Herod": Herod Antipas, tetrarch of Galilee and Perea; not strictly king, but perhaps called so by courtesy. "Heard thereof": i. e., of the work of Jesus and his disciples. "Therefore do these powers work in him": the language of a superstitious man, made more so by his guilty conscience. *Vs. 15*, "Elijah . . . . one of the prophets": cf. Mark 8:28. *Vs. 17*, "Herod himself had sent forth," etc.: the evangelist turns back to tell of the death of John which had happened some time before—how long we do not know.

Vs. 18, "for John said unto Herod": not once, probably, but repeatedly. The courage of John appears here, as in his preaching to the Pharisees and Sadducees (Matt. 3:7 ff.). *Vss. 19, 20*, "Hero-

dias . . . . desired to kill him . . . . Herod feared John": Matt. 14: 4, 5 gives a different, but not an inconsistent, account of Herod's attitude to John. The whole narrative shows that it was the malice and shrewdness of Herodias which brought John to his death. "Was much perplexed; and he heard him gladly": yet did nothing about it, lacking the courage to take a bold stand against his wife. *Vs. 22*, "the daughter of Herodias": we know from Josephus that her name was Salome. She afterward married her uncle Philip, the tetrarch (Luke 3:1), half-brother of the one mentioned in vs. 17. *Vs. 27*, "sent forth a soldier": Josephus (*Antiquities*, xviii, 5, 2) says that John was put to death at Machaerus, a castle on the east side of the Dead Sea, in Herod's Perean dominion. Whether the feast also took place there is not certain. The hero dying alone in his dungeon stirs our admiration and our sympathy; but he had to comfort him the thought that he had unselfishly committed his work to stronger hands than his (John 1:19–37; 3:26–30; Matt. 11:2–6).

> Careless seems the great Avenger; history's pages but record
> One death-grapple in the darkness 'twixt old systems and the Word;
> Truth forever on the scaffold, wrong forever on the throne—
> Yet that scaffold sways the future, and, behind the dim unknown,
> Standeth God within the shadow, keeping watch above his own.
>
> —LOWELL, *The Present Crisis.*

Vs. 29, "His disciples": i. e., John's. These must not be confused with Jesus' disciples, nor their report of the event to Jesus (Matt. 14:12) with the return of the apostles to Jesus after their preaching tour (Mark 6:30, 31). Matt. 14:13 suggests such a confusion, but Mark is clear, and places the death of John before the account of the mission of the Twelve.

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152. **Questions and Suggestions for Study.**—(1) Tell the story of the rejection at Nazareth as told in Mark. (2)* By what conflicting feelings were the Nazarenes moved? (Cf. account in Luke.) Which feeling did they follow? (3) Under what circumstances are we in danger of making the same mistake? (4) What additions should we probably make to Mark's narrative from Luke 4:16–30? (5) What prevented Jesus from doing any mighty work in Nazareth? (6) Why is faith a condition of the obtaining of blessing on our part? (7)* What

light does this narrative throw incidentally upon the home life and early occupation of Jesus?

(8)* What moved Jesus to send out his apostles? (9) Give their names. (10) What did he commission them to do? (11) Could the apostles do this work as well as Jesus? (12) Why, then, did he send them out? (13)* To whom did he restrict their work on this occasion? (14)* Was this a temporary or permanent restriction? Give the evidence. (15) What directions did he give them concerning their journey? (16) What was the purpose of these instructions? (17) What advantage was there in sending them two by two? (18) Could all these directions be followed literally in foreign mission work today? Why? Is there any principle underlying them that we can still apply? (19)* How are the specific injunctions of Jesus to his disciples (on this or any occasion) to be applied by us today? (20) Give an account of one institution for the relief of bodily ills which the Christian church is supporting today. (21) Was all of the latter portion of the discourse in Matthew (chap. 10) spoken to the disciples on this occasion? (22) Why does Matthew bring it in here? (23)* Select from this discourse four verses or sentences which appeal to you, write them out, and commit them to memory. (24) What two other long discourses in Matthew have we already studied?

(25) What did Lowell mean by "the gift without the giver is bare"? (26) Did the apostles and Jesus have money to give? (27) What did they give? (28)* What motive in giving does Jesus suggest in Matt. 10:8? (29) Look about you and answer thoughtfully and conscientiously, "What is the harvest field in which I should labor?"

(30) What did Herod say when he heard of the work of Jesus? (31) Who was this Herod and what was his territory? (32) Relate the story of the imprisonment and death of John the Baptist. (33)* What characteristic of John does his conduct illustrate? (34) What comfort did John have when he saw death imminent? (35) What light does the narrative throw upon the character of Herod, Herodias, and Salome? (36) Compare the two men, John and Herod.

153. **Constructive Work.**—Write chap. xviii of your "Life of Christ" on somewhat the following plan:

1. The rejection at Nazareth.

2. The mission of the Twelve: the principles and process by which they were trained in practical work.

3. Herod Antipas, and his idea of Jesus; the death of John, which gave occasion to Herod's remark about Jesus.

154. **Supplementary Topics for Study.**—1. An outline of the life of John the Baptist, and an estimate of his character (based on a study of the gospel record).

2. Herod Antipas.

MATHEWS, *New Testament Times*, pp. 148–54; RIGGS, *A History of the Jews*, pp. 236–40; SCHÜRER, *Jewish People*, Div. I, Vol. II, pp. 17–38; Bible Dictionaries.

3. Jesus' plan and method in the training of the Twelve.

4. Were there two rejections at Nazareth?

Affirmative: ANDREWS, *The Life of Our Lord*, pp. 218–20; 308, 309; GODET, *Commentary on Luke 4:16–30;* MEYER, *Commentary on Matt. 13:53–58;* EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, p. 457.

Negative: RHEES, *Life of Jesus*, p. 292; PLUMMER, *Commentary on Luke 4:30;* GILBERT, *Student's Life of Jesus*, p. 254.

5. "The harvest truly is plenteous but the laborers are few" in the light of today.

Students and the Modern Missionary Crusade, addresses before the International Convention of the Student Volunteer Movement (1906), especially pp. 1–36, 79–100, 197–225, 273–75, 281–84; J. R. MOTT, *The Evangelization of the World in This Generation;* REV. E. Y. MULLINS, D.D. (Louisville, Ky.), *Choosing a Life Calling* (leaflet; may be obtained of the author); A. J. BEVERIDGE, *The Young Man and the World*, chapter on "The Young Man and the Pulpit;" E. D. BURTON, "The Supply of Educated Men for the Ministry," *Biblical World*, June, 1907; editorial article, "To Students Intending to Enter the Ministry," *Biblical World*, May, 1907; JOSIAH STRONG (president of the American Institute of Social Service, New York), *Social Progress*, yearbook for the current year; THEODORE ROOSEVELT, *The Strenuous Life* (Century Co.); BUDGE-SHURTLEFF, *The Association Secretaryship* (Y. M. C. A.).

CHAPTER XIX

THE CRISIS AT CAPERNAUM

155 (§ 66). **The Feeding of the Five Thousand.**
Matt. 14:13–23. Mark 6:30–46. Luke 9:10–17. John 6:1–15.
156 (§ 67). **Jesus Walking on the Water.**
Matt. 14:24–36. Mark 6:47–56. John 6:16–21.
157 (§ 68). **Discourse on the Bread of Life.** John 6:22–71.
158 (§ 69). **Discourse on Eating with Unwashed Hands.**
Matt. 15:1–20. Mark 7:1–23.

155*a* (§ 66). **The Feeding of the Five Thousand.—Mark 6:30–46.** —*Vs. 30*, "gather themselves together unto Jesus": probably at

Capernaum, which was the headquarters of Jesus' work throughout his Galilean ministry; see paragraph 98 and Underwood, Stereograph No. 20. "Told him all things whatsoever they had done": i. e., on their tour (6:12, 13). *Vs. 31*, "come ye yourselves apart . . . . and rest a while": a needed vacation after work. *Vs. 32*, "in the boat to a desert place apart": some uninhabited spot on the shore of the Sea of Galilee, and, as Mark 6:45, 53 and John 6:17 show, across the sea from Gennesaret and Capernaum, and, according to Luke 9:10, in the territory of Bethsaida Julias, just east of the Jordan. The grassy plain (cf. vs. 39 and John 6:10) of Butaiha on the north-eastern shore of the sea is often thought to have been the place, and fulfils most, if not all, of the conditions of the narrative. *Vs. 34*, "came forth": from the boat, the people having arrived in advance of him. "Had compassion": cf. Matt. 9:36 and paragraph 149*b*. "And he began to teach them": giving up the rest he had sought. *Vs. 37*, "give ye them to eat": his compassion will not permit him to send them away hungry, yet neither does he take the whole matter into his own hands; he puts a responsibility upon his disciples. "Two hundred pennyworth": two hundred denarii, equivalent to about $34, but of much greater purchasing value, a denarius being the day's wages of a laborer. *Vs. 38*, "how many loaves": the loaf was a thin cake, not unlike a large cracker. *Vs. 39*, "upon the green grass": this indicates, in conjunction with John 6:4, that the season was spring; the grass withers early in the summer. *Vs. 40*, "in ranks," the original Greek means "in garden plots or beds," suggesting the various colored clothing and the paths between the beds. There was order and system as at the tables of a banquet today, and the Twelve helped to bring about this order; cf. Luke 9:14. Mark's story is full of bustle and color. Study the maps and pictures and try to realize the scene.

Vss. 45, 46, "constrained his disciples to enter into the boat . . . . departed into the mountain to pray": the reason for this urgency to separate the disciples from the people is not found in Mark, but is suggested in John 6:14, 15. The desire of the multitude to make him king made an atmosphere that was unsafe for the disciples and was a temptation to him, from which he took refuge in prayer.

The narratives of Matthew (14:13–23) and Luke (9:10–17) are somewhat more condensed than Mark, but add also some slight

details. Luke locates the event at Bethsaida (9:10), i. e., in the territory adjacent to Bethsaida Julias, not in the city itself (9:12); Mark 6:45 seems to imply another Bethsaida in Galilee on the west of the lake. Cf. note on Mark 6:32 above, John 12:21, and supplementary topic 1, below.

155*b* (§ 66). **John 6:1–15.**—*Vs. 2*, "because they beheld the signs which he did on them that were sick": cf. Matt. 14:14; Luke 9:11. *Vs. 3*, "Jesus went up into the mountain": a different representation of the matter from that of Mark 6:33, 34 but an unimportant difference. Here as elsewhere in this story of John we seem to have the details as remembered by an eyewitness. *Vs. 4*, "the Passover . . . . was at hand": this would place the event in the spring, March or April, thus in agreement with Mark 6:39; cf. paragraph 78. *Vss. 5–9*. Notice here also additional details, especially the part that the lad and the several disciples took in the matter. These disciples are the same which this gospel mentions by name elsewhere (John 1:40, 43 ff.; 12:21, 22; 14:8, 9). Note that it was Andrew who seems to have brought the lad with his little store to Jesus and cf. note on John 1:45 in paragraph 72. *Vs. 12*. Note Jesus' thoughtfulness and thrift and cf. note on Mark 5:43.

Vs. 14, "the prophet that cometh into the world": the reference is to the promise of Moses, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18:15); and the narrative implies that the people saw that Jesus had miraculously fed them in the wilderness with bread as Moses had fed their fathers with manna (cf. John 6:30, 31). They therefore concluded that Jesus was the promised prophet. This was such a prophet as they wished: one who would feed them.

Vs. 15, "about to come and take him by force, to make him king": leader of a messianic movement after their own conception of the Messiah. Cf. paragraph 58. Apparently they identified the prophet of Deut. 18:15 with the Messiah. The language suggests that the multitude was controlled by the ideas of the "zealots," who wished to establish the messianic kingdom by force of arms, and by throwing off the Roman yoke. "Withdrew again into the mountain": Mark and Matthew add "to pray." This was just such a temptation, in

visible, tangible form, as he had overcome in the wilderness long before (Matt. 4:8–10). It is most instructive to observe that Jesus does not dally with the temptation for a moment. He sends the multitude one way, the disciples another, and betakes himself to solitude and prayer.

156 (§ 67). **Jesus Walking on the Water.—Mark 6:47–56.**—*Vs. 48*, "about the fourth watch of the night": between 3 and 6 A. M., the night from sunset to sunrise being divided into four watches of about three hours each. This is the Roman method of reckoning; the Jews made but three watches. "And he would have passed by them": literally, he wished to; he intended to do so if they did not call to him. *Vs. 52*, "for they understood not concerning the loaves": a comment of the evangelist, meaning that the evidence of his power which he had given in feeding the multitude should have prepared them not to be surprised at this power over nature. "But their heart was hardened": their spiritual insight dulled. The word "heart" in Scripture often denotes the mind, especially as concerned with spiritual truth. See Mark 2:8; 3:5. *Vs. 53*, "unto Gennesaret": cf. paragraph 94 and also Underwood, Stereograph No. 23, which makes clear the relative position of Bethsaida and Gennesaret.

Study in Matt. 14:28–31 the incident as to Peter.

157 (§ 68). **Discourse on the Bread of Life.—John 6:22–71.**—*Vss. 22–24*, "on the morrow," etc.: this somewhat complicated sentence may be paraphrased thus: The next day after the feeding of the multitude, the people, returning to the place where Jesus had fed them, were surprised not to find him there, for they had seen his disciples go away without him in the only boat that was then on that side of the sea. So they got into the boats which meantime had come across from Tiberias, and returned to Capernaum seeking Jesus. By this careful introduction John would have us understand that this discourse on the Bread of Life was the direct sequel of feeding the people the day before. *Vs. 26*, "ye seek me, not because ye saw signs": a most severe rebuke; Jesus was never pleased to be followed merely because of his signs (cf. John 2:23–25); but he tells these people that their motive was lower still: they wholly failed to see the true significance of the sign, and followed him simply to be fed. *Vs. 27*, "work not for the meat (food) which perisheth": taking as his starting-point

their desire for mere food, Jesus tries to lead them to a higher ambition. Recall his similar conduct in the case of the woman of Samaria (cf. John 4:10–26). *Vss. 30, 31*, "what then doest thou for a sign. . . . Our fathers ate the manna": by these words the multitude shows clearly what kind of a sign it wants; it wishes to be fed as Moses fed the people in the wilderness. *Vs. 32*, "it was not Moses": the bread that Moses gave was not the real bread out of heaven; it was only a symbol and suggestion; Jesus himself is the real bread from heaven. *Vs. 35*, "I am the bread of life," etc.: cf. John 4:14; 14:6.

The Jews in trying to take these words literally are puzzled and offended (cf. vss. 52 and 60). Jesus in vs. 63 shows that it is his words which when assimilated sustain the spiritual life, a truth which Matthew Arnold has applied in his noble sonnet:

EAST LONDON

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.
I met a preacher there I knew, and said:—
"Ill and o'erworked, how fare you in this scene?"
"Bravely!" said he; "for I of late have been
Much cheer'd with thoughts of Christ, *the living bread.*"
O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—
Not with lost toil thou labourest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.

See also the hymn by Mary A. Lathbury, "Break Thou the Bread of Life."

Vs. 66, "many of his disciples": see vs. 60. The desire to make Jesus king at Bethsaida and the failure to see what he means by eating his flesh both show the same thing—a lack of spiritual vision, of power to see that "the spirit giveth life" (vs. 63). Through this lack these countrymen of Jesus who had heard his gracious words day after day came to turn their back upon him. There could be no greater tragedy than this. *Vs. 68*, "Simon Peter answered him, 'Lord, to whom shall we go? Thou hast the words of eternal life' ":

a question and an assertion of which the centuries have only served to show the truth. Never was it more clear than it is today that the words of Jesus are the words of eternal life, and that there is no one to whom, turning from him, we can go for guidance and salvation. *Vs. 69*, "and we have believed and know that thou art the Holy One of God": a confession of the messiahship of Jesus which must be the same as that uttered near Caesarea Philippi and recorded in Mark 8:29; Matt. 16:16; Luke 9:20. Note that vs. 59 suggests an interval of time between what precedes and what follows. The special significance of these words, as quoted by John, is to bring out the loyalty of the Twelve in comparison with the desertion of many of the other disciples. This loyalty must have been inexpressibly comforting to Jesus and a justification both of his choice of this inner circle and of the training which he had given it. (Cf. paragraphs 102 and 120.)

158 (§ 69). **Discourse on Eating with Unwashed Hands.—Mark 7:1–23.**—*Vs. 1*, "the Pharisees and certain of the scribes which had come down from Jerusalem": either Galilean scribes and Pharisees who had recently been to Jerusalem, or a delegation from Jerusalem; probably the latter. Cf. 3:22. The leaders at the capital follow him even into Galilee. For the religious attitude of the Pharisees, see paragraph 36*b;* for Jesus' controversy with them as to the Sabbath, see paragraphs 112–14. *Vs. 3*, "holding the tradition of the elders": a phrase which shows that all these regulations were religious, not sanitary or matters of social propriety. The tradition of the elders is that body of teachings and usages which had gradually grown up among the Pharisees. Cf. Gal. 1:14.

Vs. 10, "for Moses said," etc.: an illustration of the statement of vss. 8, 9. The commandment to honor one's parents is a command of God. Cf. Matt. 15:4. *Vs. 11*, "but ye say," etc.: this extraordinary practice defended by the Pharisees, by which a man might, by applying to his property the term "Corban," properly signifying that it was devoted to God, in reality simply exclude it from the use of a particular person, is well authenticated in Jewish writings (see Edersheim, *Life of Jesus*, Vol. II, pp. 19 ff.). *Vs. 15* and Jesus' exposition in vss. 19–23. Defilement in its true and deeper sense is of the heart not the body, and evil thoughts not only show wicked-

ness but produce it. We are the creators of our own evil characters. Note how Jesus has passed from the discussion of a practice prevailing among the Pharisees of his day to the enunciation of a principle, fundamental, eternal, and as broad as human nature.

159. **The Characteristics and Results of the Second Period of the Galilean Ministry.**—With the sections included in chap. xix we reach the close of the second period of the Galilean ministry, a period central chronologically and of exceptional importance from the point of view of aggressive evangelistic work. The period opens with the selection of the twelve apostles and the organization of them into a fraternity of pupils of Jesus and fellow-workers with him. The instruction and training of these disciples occupy a large place throughout the period. Definite instruction is given in the Sermon on the Mount, in the parables by the sea, and in the injunctions given on sending them out two by two. They receive practical training, first by accompanying Jesus in his work, and then by going out two by two to do such work themselves. Active evangelization, accompanied by the healing of the sick and the demoniacs, is continued as in the previous period, and even more extensively, since the disciples also are now employed in the work.

The attitude of the people was in the beginning favorable—this has sometimes been called, though not quite accurately, the year of popular favor. Even the opposition of the Pharisees is apparently dormant for a time. But toward the end of the period a marked change takes place in the attitude of the people. Just when the popular favor is brought to its height by Jesus' feeding of the multitude on the east side of the Sea of Galilee, he himself pricks the bubble by resolutely refusing to be such a prophet and Messiah as they desire, and presenting in its barest and to the people most unattractive form the exclusively spiritual character of his mission. Not bread such as Moses gave, but his own spirit and teaching—this is what he has to give to those who will follow him. Many of his disciples go back, and walk no more with him, but the Twelve remain true. At about this same time Jesus has a controversy with Pharisees and scribes who had come from Jerusalem, and with unsparing plainness denounces them as hypocrites who are making void the word of God by the traditions of men. Thus the period which opened with multitudes

following him in all parts of Syria (§ 47) ends with disappointment on the part of the multitude, abandonment of him by many of his followers, and intensified opposition on the part of the Pharisees. It need not surprise us to find the next period opening with the withdrawal of Jesus into temporary retirement. The conditions in Galilee were no longer favorable for evangelistic work.

The salient features of the period are, therefore, organization, instruction of the Twelve, evangelization; popularity waxing at the beginning but waning at the end, opposition increasing. Despite the reception of Jesus with which his work in Galilee opened, it is now certain that not even here can he peaceably develop his kingdom, and that the path to ultimate success is by the way of rejection and death. The most definite positive result of these months of work is the little band of Twelve who, however imperfect their ideas of Jesus' kingdom and person, are yet living with him, faithful to him, and willing to be led and taught by him.

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160. **Questions and Suggestions for Study.**—(1) What suggestion did Jesus make to his apostles on their return from their preaching tour? (2) How was Jesus' plan for a period of rest broken into? (3) Why did Jesus decide that it was better to exercise his compassion and help the people than to take his vacation? (4) Tell the story of the feeding of the five thousand. (5)* After studying all four accounts, make a list of all the ways in which the apostles helped Jesus. (6)* What might they have learned for their own guidance in the methods Jesus employed on this occasion? (7) Is there any difference in the *principles* that apply to the giving of tangible and of spiritual help? (8)* Why did the people want to make Jesus king? (9)* Why did he refuse? (10) At what critical times in the life of Jesus thus far has he retired to pray? (11) Describe the journeys to and fro narrated in §§ 66, 67, 68. (12) At what time of the year did the feeding of the five thousand occur?

(13) Tell the story of Jesus' walking on the water. (14) What and where is the Gennesaret mentioned in this chapter?

(15) Describe the movements of the people on the day after the feeding of the five thousand. (16) With what motives did these people seek Jesus? (17)* Mention any instance of people moved by

similar motives today. (18) Of what better kind of bread does Jesus tell them? (19) What in John 6:53 does Jesus say is necessary to life? (20) How did many of his disciples misunderstand his words? (21)* How did Jesus himself explain them in vs. 63? (22) How were many of the disciples affected by the teaching even as thus explained? Cf. vs. 66. (23) What was the fundamental lack in these disciples? (24) How do Mark 6:34 and Matt. 9:36 explain this lack? (25) How did the Twelve receive his words and stand the test to which they were now subjected? (26)* How do you explain the difference between them and those who deserted Jesus? (27) What is the one great teaching that you get from this discourse?

(28) What custom of the Pharisees did the disciples of Jesus violate? (29) What other similar customs did the Pharisees observe? (30) What was the general name for all these usages? (31) Did they regard these as social usages merely or did they attach religious value to them? (32) What was the substance of Jesus' answer to the Pharisees who asked why his disciples disregarded their traditions? (33) What illustration does Jesus give of the way in which the Pharisees made void the word of God by their traditions? (34)* State and explain the great principle as to defilement which Jesus announced to the multitude.

(35) What are the salient features of the second period of the Galilean ministry? (36) Mention events illustrating each of these features. (37) Why was the crisis to which he had now come inevitable? (38) How had Jesus prepared for it?

161. **Constructive Work.**—Write chap. xix of your "Life of Christ," showing clearly the connection between the sections studied and how the situation created constituted a crisis in the ministry of Jesus. Emphasize the central facts of this crisis, subordinating all details.

162. **Supplementary Topics for Study.**—1. Bethsaida Julias and Bethsaida of Galilee.

ROBINSON, *Bib. Res.*, Vol. II, pp. 405, 406, 413; MACGREGOR, *Rob Roy on the Jordan*, chap. xxi; EWING, in HASTINGS, *Bible Dictionary;* HENDERSON, *Palestine*, pp. 156 f., hold to two Bethsaidas. THOMSON, *The Land and the Book, Central Palestine*, pp. 392 f., 422 f.; G. A. SMITH, *Historical Geography*, p. 458, and *Encyclopedia Biblica*; MASTERMAN, "Chorazin and Bethsaida," *Biblical World*, June, 1908, as well as others, reject this theory, admitting only Bethsaida Julias.

2. The temptations of Jesus in the course of his ministry.

3. The nature of Christian experience as set forth in John 6:22–71.

163. **Review Questions.**—(Parts IV and V, chaps. xi–xix; *Harmony*, §§ 34–69.)

(1) Give the title of Part IV and of Part V. (2) Give the title of each chapter. (3)* Contrast the state of Jesus' ministry at the beginning and at the end of the chapters named above with respect to the character of his teaching, his followers, the attitude of the people, the attitude of the Pharisees. (4)* Name and describe briefly each of the miracles of this period. (5)* What are parables and why did Jesus use them? (6) Give the Parable of the Sower, and explain its meaning. (7) Name the five headings of the Sermon on the Mount that seem to you most important. (8) Give from memory the Beatitudes (Matt. 5:3–11), the Lord's Prayer (Matt. 6:9–13), and the Golden Rule (Matt. 7:12). (9)* Write two hundred words on the life, death, and character of John the Baptist.

(10) Name the twelve apostles. (11) Describe fully Jesus' method of training them. (12) Why was Jesus rejected at Nazareth? (13) Describe Nazareth and give all the facts you can about Jesus' life there and about the family to which he belonged. (14)* Locate the following places and tell what happened at each: Capernaum, Cana, Decapolis, Idumea, Tyre, Nain, Machaerus, Khersa, Bethsaida. (15) Mention an incident connected with Herod the Tetrarch, Matthew, Simon the Pharisee, Simon Peter, Mary Magdalene, Susanna, Jaïrus, Herodias. (16) How did Jesus differ from the Pharisees in his feeling toward the poor and sinful? In his feeling about the Sabbath? In his feeling about the "traditions of the elders"? Illustrate each answer.

PART VI

THIRD PERIOD OF THE GALILEAN MINISTRY

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM

CHAPTER XX

A NORTHERN JOURNEY AND A BRIEF STAY BY THE SEA OF GALILEE

164 (§ 70). **Journey toward Tyre and Sidon; the Syrophoenician Woman's Daughter.**
Matt. 15:21–28. **Mark 7:24–30.**

165 (§ 71). **Return through Decapolis; Many Miracles of Healing.**
Matt. 15:29–31. **Mark 7:31–37.**

166 (§ 72). **The Feeding of the Four Thousand.**
Matt. 15:32–38. **Mark 8:1–9.**

167 (§ 73). **The Pharisees and Sadducees Demand a Sign from Heaven.**
Matt. 15:39—16:12. **Mark 8:10–21.**

168 (§ 74). **The Blind Man near Bethsaida.** **Mark 8:22–26.**

164 (§ 70). **Journey toward Tyre and Sidon; the Syrophoenician Woman's Daughter.—Mark 7:24–30.**—*Vs. 24*, "went away into the borders of Tyre and Sidon": i. e., into Phoenicia, of which Tyre and Sidon were the chief cities. As Jesus and his disciples came down from the mountains to the coast plain, the Mediterranean would be stretched out before them carrying the ships of Tyre, exchanging the merchandise of every land (Isa. 23:8). Tyre is about thirty-five miles, in an air-line, northwest from the Sea of Galilee, and Sidon about twenty-five miles farther north, both on the Mediterranean coast. (See relief map, or Underwood, Stereographs Nos. 7 and 24.) Phoenicia was at this time included in the Roman province of Syria. This journey carries Jesus entirely out of Jewish territory. On the reasons for his leaving Galilee at this time see paragraph 159. "Would have no man know it": this whole journey was not for preaching, but for retirement, and for intercourse with the disciples. *Vs. 26*, "the woman was a Greek": i. e., a gentile; she may or may not have

spoken Greek; she was certainly not of Hellenic blood. "A Syrophoenician by race": a descendant of the Phoenicians of Syria, as distinguished from the Phoenicians (Carthaginians) of Africa.

Vs. 27, "Let the children first be filled," etc.: that the blessings of the gospel were first of all to be offered to the Jews was recognized by Jesus. This is, indeed, only an illustration of the possession by one race or people of opportunities superior to those of others, of which human history furnishes numberless examples. With this was connected a limitation to his own nation of Jesus' personal mission, not because the gentile was of less consequence or value than the Jew (see Luke 4:25–27) or because Jesus cared nothing for the gentiles, but because in the accomplishment of his great work for the world it was necessary that he begin with his own people and confine his personal efforts to them (Matt. 15:24). Yet, with sufficient reason he can go outside the Jewish nation, and such a reason is furnished by the woman's answer, humbly accepting her place and expressing both eager desire and faith in him. The whole incident is most instructive as showing Jesus' conception of his personal mission, and his attitude toward people outside his own nation. For further illustration of this attitude, review paragraphs 86, 87, and 125. These incidents were most valuable in the training of the Twelve and helped to fit them for the foreign mission work which is recorded in Acts.

165 (§ 71). **Return through Decapolis; Many Miracles of Healing.—Mark 7:31–37.**—*Vs. 31*, "from the borders of Tyre . . . . through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis" (Revised Version); these words indicate an extended and somewhat circuitous journey, for the most part entirely outside of Jewish territory, and hence (cf. Matt. 15:24, and the implications of Mark 7:24–27) not a preaching tour, but one of retirement. From Sidon a road led across the Lebanon and anti-Lebanon mountains, directly east to Damascus, passed over the mountains at a height of 6,000 feet, and crossed the Leontes River on a natural rock bridge. This is probably the road which Jesus took, going, if not actually to Damascus, at least into that region, and thence south perhaps to Canatha, and westward again to the Sea of Galilee. Cf. relief map or Underwood, Stereograph No. 7. This journey probably lasted for several weeks. Try to realize what it meant for the Twelve, with its

view of the Great Sea and the whole land of their fathers spread out beneath snow-clad peaks, with the great cedars such as went into Solomon's temple (I Kings 5:6–10) or into the ships of the Phoenicians (Ezek. 27:5) rising about them, and with the howl of wild beasts in their ears (Song of Solomon 4:8) as they lay beneath the open sky. Then there was the meeting with strangers—Phoenicians, Syrians, Greeks; and best of all the long, quiet talks with the Master, explaining what he had said and done in those crowded days at the Sea of Galilee. On Decapolis, see paragraph 119*b*.

The incident of vss. 32–37 probably took place on Jesus' return into the vicinity of the Sea of Galilee; there is no suggestion that the man was a gentile; for some further remarks on this miracle, see paragraph 168.

166 (§ 72). **The Feeding of the Four Thousand.—Mark 8:1–9.**—The location of this event, so similar to the feeding of the five thousand (§ 66) (if, indeed, we have not here simply a different narration of the same event), is not definitely indicated further than that it was upon the shore of the sea (Mark 8:10; Matt. 15:39). The motive of Jesus (vs. 2) is the same as on the other occasion; the numerical details differ somewhat.

167 (§ 73). **The Pharisees and Sadducees Demand a Sign from Heaven.—Mark 8:10–21.**—*Vs. 10*, "Dalmanutha": evidently a city on the shore of the Sea of Galilee, but not yet certainly located. Matthew has "Magadan," the location of which is equally unknown. *Vs. 11*, "seeking of him a sign from heaven": neither the teachings and the character of Jesus, nor his healing or other miracles appealed to the Pharisees. It was the first of these that drew to Jesus his first and most trusted disciples (cf. paragraphs 71 and 72, §§ 23, 24); the second attracted multitudes; but the Pharisees desired some wonderful visible portent from the heavens. Jesus never responded to such a demand. If he could not beget faith and win followers by the natural impression of his life, it was useless to attempt to do it by signs from heaven (cf. Matt. 4:5–7; Luke 16:31).

Vs. 15, "the leaven of the Pharisees and the leaven of Herod": by leaven Jesus undoubtedly means, as Matthew says in 16:12, teaching, principles taught or exemplified, which, like yeast, tended to transform men's character into likeness to itself. Luke 12:1 calls the leaven of

the Pharisees "hypocrisy;" but here Jesus probably has especially in mind the captiousness which they manifested in demanding a sign when they already possessed evidence enough. This spirit, still unhappily common, blinds the eyes and hardens the heart. The leaven of Herod is probably worldly, and especially political, ambition.

168 (§ 74). **The Blind Man near Bethsaida.—Mark 8:22–26.**—*Vs. 22*, "Bethsaida": presumably Bethsaida Julias, because in the next section we find Jesus going toward Caesarea Philippi, which is east of the Jordan (cf. paragraphs 155*a* and 162, 1). This is one of the two miracles recorded by Mark only, the other being that described in 7:32–37. Both occur in about the same region; in both Jesus takes the man apart from the people; in both he makes use of the spittle; in both he forbids the report of the incident. Now at least, though he will not refuse to heal, he does not wish attention drawn to him as a healer. As in the case of the Syrophoenician woman's daughter, compassion led him to overstep the limits which on other grounds he set for himself. And the fact is itself doubly significant. That he did not give healing the first place shows that he did not regard relief of suffering as the highest duty, or happiness, in the sense of comfort, the highest good. That, having chosen another work, and chosen wisely, he yet broke over its limits, reminds us how often our chosen task must be left that we may perform the one that is thrust upon us.

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169. **Questions and Suggestions for Study.**—(1) Where is Tyre? Sidon? Phoenicia? (2) What do the words "Greek" and "Syrophoenician" in Mark 7:26 mean? (3) How does Mark 3:8 help us to understand the Syrophoenician woman's knowledge of Jesus? (4)* What was the purpose of Jesus in this northern journey? (5)* What conditions in Galilee led him to make it? (6) Tell the story of the Syrophoenician woman's daughter. (7)* What principle respecting his personal mission did Jesus enunciate in connection with this event? (8) Why did Jesus thus limit his activity? (9) On what ground did he make an exception to his general rule? (10)* What general and wide-sweeping principles are suggested in this conduct of Jesus? (11) What common element is to be found in the faith of the Syrophoenician woman and that of the centurion mentioned

in Matt. 8:5–13? (12) How does Jesus later praise the people of Tyre and Sidon? Cf. Luke 10:13, 14. (13) What do we know as to the later Christian history of Tyre? Cf. Acts 21:3–6.

(14)* Trace on the map the journey recorded in Mark 7:31. (15) What was its purpose? (16) Describe some of the ways in which it influenced the Twelve. (17) What happened on Jesus' return to the region of the Sea of Galilee?

(18) Narrate the story of the feeding of the four thousand. (19) Where did it take place? (20) Make a list of the likenesses between it and the feeding of the five thousand; also of the differences.

(21) What is the meaning of the Pharisees' demand for a sign from heaven? (22)* Why was Jesus pained at their request? (23)* Against what insidious errors did Jesus warn his disciples (Mark 8: 14 ff.)? (24) How might an overcautious young man attracted to some extent to the Christian life make a similar error to that of the Pharisees? (25) Why did the disciples misunderstand Jesus when he spoke about the leaven?

(26) Tell the story of the blind man at Bethsaida. (27) What principles, instructive for us also, did Jesus illustrate in his conduct in this and similar cases?

170. **Constructive Work.**—Write chap. xx of your "Life of Christ," indicating the route that Jesus followed, and bringing out clearly the ends which he had in view at this time.

171. **Supplementary Topics for Study.**—1. Tyre and Sidon: the origin of the cities; the ethnographic relations of the inhabitants; their political and commercial status and religious condition in Jesus' day.

Ezek., chap. 27; MOMMSEN, *History of Rome*, Vol. II, chap. i; F. C. EISELEN, *Sidon: A Study in Oriental History;* SMITH, *Historical Geography of the Holy Land*, pp. 22–28; and Bible Dictionaries.

2. Mention of Lebanon in the Old Testament.

Any good concordance or Bible Dictionary.

3. Why Jesus healed the sick.

DODS, "Jesus as Healer," *Biblical World*, March, 1900.

CHAPTER XXI

JOURNEY TO CAESAREA PHILIPPI: PETER'S CONFESSION AND THE TRANSFIGURATION

172 (§ 75).	**Peter's Confession.**		
	Matt. 16:13–20.	**Mark 8:27–30.**	**Luke 9:18–21.**
173 (§ 76).	**Christ Foretells His Death and Resurrection.**		
	Matt. 16:21–28.	**Mark 8:31—9:1.**	**Luke 9:22–27.**
174 (§ 77).	**The Transfiguration.**		
	Matt. 17:1–13.	**Mark 9:2–13.**	**Luke 9:28–36.**
175 (§ 78).	**The Demoniac Boy.**		
	Matt. 17:14–20.	**Mark 9:14–29.**	**Luke 9:37–43*a*.**
176 (§ 79).	**Christ Again Foretells His Death and Resurrection.**		
	Matt. 17:22, 23.	**Mark 9:30–32.**	**Luke 9:43*b*–45.**

172*a* (§ 75). **Peter's Confession.—Mark 8:27–30.**—*Vs. 27*, "into the villages of Caesarea Philippi": into the villages adjacent to Caesarea Philippi and belonging to its administration. The city of Caesarea Philippi lay at the foot of Mt. Hermon on the site of what was formerly known as Panias, so called from the god Pan to whom was consecrated a cave near by. From the side of the hill below this cave flows the River Banias, one of the three principal sources of the Jordan. The city had been recently rebuilt by Philip, in whose tetrarchy it was, and renamed Caesarea in honor of Augustus Caesar; the name Philippi (from the name of its rebuilder) distinguished it from Caesarea on the coast, in the tetrarchy of Antipas. It lay 1,050 feet above sea-level, while Hermon towered more than 8,000 feet above it. Cf. map and Underwood, Stereograph No. 25. The journey from the Sea of Galilee was about twenty-five miles long, and involved an ascent of about 1,700 feet. It led through territory predominantly gentile in population. Like the preceding northern journey, it was evidently for retirement, not for preaching.

"Who do men say that I am?" This is the first recorded instance in which Jesus discussed with his disciples his names and titles. The Fourth Gospel records that they had expressed at the outset their enthusiastic impression of his messiahship (paragraphs 71, 72); they had overheard, if not taken part in, the discussions among the people concerning Jesus; but he, though himself fully convinced of his own unique responsibility and mission (paragraph 63), had gone about his work of teaching and healing, apparently without formally dis-

cussing with the disciples or the people the question who he was. Now the time has come for an understanding with them on the question. Luke tells us (9:18) that Jesus was "praying apart" just before asking this question, as we know that he did at other crises in his life (Matt. 14:23). He may well have been deeply agitated as he was about to ascertain what impression his companionship and training had made upon his chosen circle of followers. His whole future hung upon their answer, which was by no means a foregone conclusion. They had just disappointed him by their spiritual slowness and lack of faith (Mark 8:14–21). Luke tells us that he also asked what "the multitudes" were saying about him. Their judgment, given in Luke 9:19, was very different from that of the leaders of the nation. See Mark 2:6, 7; 3:6, 22; Luke 7:34.

Vs. 29, "Peter answereth . . . . , Thou art the Christ." In words the confession affirms just what Andrew said to Peter when he first met Jesus (John 1:41). But it is by no means a mere echo of that former statement. That was the enthusiastic expression of an impression based upon a few hours with Jesus, and could hardly have meant anything other than that Jesus would turn out to be the Messiah they were looking for. This, on the other hand, is a deliberate assertion made after months of living and working with Jesus, which had deepened their knowledge of him and strengthened their love for him, despite the fact that he had not followed the career which they looked for in the Messiah. That they now reaffirm their first confession shows that their faith in Jesus personally is stronger than their devotion to their own conception of the Messiah's career. The core of their faith, that which remained unchanged and gave it moral significance, was the attraction of Jesus' personality for them. This personality held them steadfastly to him while he lived a life so very different from that which they expected the Messiah to live. (Cf. Bruce on Matt. 16:22.) That they were still far from fully apprehending and accepting Jesus' conception of messiahship the next section shows. *Vs. 30*, "and he charged them that they should tell no man of him." Neither the people at large nor the out-and-out opponents of Jesus, nor even the outer circle of true disciples, were yet prepared for an announcement of Jesus' messiahship; they would all have interpreted it according to their own conception of

messiahship (paragraph 58) and would have still further endeavored to commit Jesus to a policy of revolution (paragraph 155*b*).

172*b* (§ 75). **Matt. 16:13–20.**—*Vs. 17*, "for flesh and blood hath not revealed it unto thee": this confession of Peter is no mere echo of popular opinion, nor any doctrine taught him of men, but a revelation from God, a teaching of the Father, or, in post-Pentecostal language, of the Spirit (cf. I Cor. 2:7–12). *Vs. 18*, "thou art Peter (Greek, *Petros*), and upon this rock (Greek, *petra*) I will build my church." The strength of his conviction that Jesus is the Messiah makes Simon a rock, and it is on him as possessing such a conviction that Jesus will build his church. The statement applies in the first place to Peter personally, but also to all of like faith and firmness of conviction. The expression "build my church" refers to the establishment and development of that community in which his kingdom (cf. vs. 19) is to find visible and organized expression. It is here represented under the figure of a building, of which Peter is to be a foundation-stone, and into which others are to be built till the structure is complete. "And the gates of Hades shall not prevail against it": it shall never be destroyed. Hades is the world of death, and its gates open to receive and hold fast the dead. *Vs. 19*, "and I will give unto thee the keys of the kingdom of heaven": language, like that of the whole passage, highly figurative. The kingdom like the church is conceived of under the figure of a building; only now Peter is represented, not as a foundation-stone, but as a porter, or steward. He can admit men to the kingdom, or exclude them. These words found fulfilment in the history of the Apostolic Age, in the sense that upon him rested a great responsibility in the announcement of the terms of the gospel, the conditions of membership in Christ's kingdom. "And whatsoever thou shalt bind on earth," etc., "binding and loosing" are familiar Jewish expressions for requiring and forbidding. Jesus gave to Peter and to his apostles in general (see Matt. 18:18) the responsibility of leadership in the church, which carried with it the duty of others to accept and follow their guidance. This is but an example of a general law. Some men are born to be leaders and some to be followers. Paul sailed from Caesarea a prisoner, but before the end of the voyage was the real captain of the ship (cf. Acts, chap. 27). So with

the other apostles; their leadership was determined by fitness, not by fiat (cf. paragraph 102*b* and Acts 1:21–26; 6:1–6; 15:22–29).

The language of Matt. 16:16–19, which has no parallel in either Mark or Luke, cannot with certainty be referred to the oldest sources of the gospels, and is of such a character as to lead many scholars to the opinion that it has been influenced by, and is in part the product of the thought of the early church. Yet that Jesus would have recognized Peter's confession as taught him by God (vs. 17; cf. for a different estimate of Peter's next utterance vss. 22, 23), that he had a firm conviction of the permanence of his own work (vs. 18), and that he foresaw that Peter would occupy a place of special responsibility in the new religious movement, there is no reason to question.

173 (§ 76). **Christ Foretells His Death and Resurrection.—Mark 8:31—9:1.**—*Vs. 31*, "And he began to teach them that the Son of man must suffer many things": immediately upon his disciples' clear and measurably intelligent recognition of his messiahship, Jesus begins to teach them that he must suffer. Having grasped the one truth, they must begin to learn the other. Cf. the note, as to Jesus' method of teaching, on Mark 4:33, 34. "And be rejected by the elders, and the chief priests, and the scribes, and be killed": it is now at least entirely clear to Jesus that there is no hope of the nation's accepting him, and that the accomplishment of his mission must be, not only through suffering, but through death. Compare the intimation of this in John 2:19; Mark 2:20. But here we have the first clear statement of it for the good of the disciples. "And after three days rise again": just as clear as it is to Jesus that he must die, so is it also that death cannot triumph over him. God can neither forsake his Son, nor cut him off from the accomplishment of his work in and for the kingdom (cf. Matt. 16:18). Death is necessary but involves nevertheless only a brief interruption of his work.

Vs. 32, "Peter took him, and began to rebuke him" (cf. Matt. 16:22): that Peter should venture to reprove Jesus is surprising, but not that he found it difficult to accept Jesus' announcement of his death. Affection for Jesus and his just-confessed faith in Jesus' messiahship both made such acceptance difficult. The Jews of Jesus' day believed, not in a suffering, but in a triumphant, Messiah, and least of all in one whom his own nation should reject. To Peter, sharing still the ideas of his people, messiahship, far from involving rejection and death, excluded them. Cf. John 12:34; Luke 24:20,

21, 26. *Vs. 33*, "get thee behind me, Satan": this suggestion of Peter is to Jesus a temptation; he would gladly believe that his work could be accomplished without rejection and death. But he puts the temptation instantly away. "Thou mindest not the things of God": thinkest not the thoughts of God. *Vs. 35*, "for whosoever would save his life shall lose it": note the course of thought in vss. 33–35. Jesus lays down as a condition of discipleship the acceptance of the same principles of life which he followed in accepting suffering and the cross; the word "life" is perhaps suggested by the reference to dying, and saving life is primarily trying to escape death. But with physical life is included all those powers, opportunities, and possibilities which life brings. One who tries to hoard these, hold them for himself, in reality wastes them, throws them away; escaping death he wastes and loses life. "And whosoever shall lose his life": whosoever shall unreservedly pour out his life's energies, if need be, to the extent of death. "For my sake and the gospel's": in devotion to me, and for the advancement of the gospel, that is, for the salvation of men; this is a most important qualification; it makes all possible difference for what ends one pours out his life; not all losing of life is saving it. "Shall save it": not shall escape death, but shall, making the highest use of life's energies and power, in truth preserve it from waste and destruction. Horace Pitkin lost his physical life for Christ's sake during the Boxer uprising in China, but he had before that lost his life in school and college and on the mission field by throwing all his superb manhood into unselfish activity; but his work and influence are still with us, a precious heritage for God and the church. See R. E. Speer, *Horace Tracy Pitkin, A Memorial.* Another fine illustration of this verse is Wilfred Grenfell, the young doctor and Oxford graduate, who with the whole world before him chose the bleak shores of Labrador because he could there best serve God and man. See Norman Duncan, *Dr. Grenfell's Parish.*

174 (§ 77). **The Transfiguration.—Mark 9:2–13.**—*Vs. 2*, "after six days": Luke's "about eight days" also means a week; spent perhaps in talking over these two great thoughts, Jesus' messiahship and his suffering, both in a sense new to the disciples, and to them irreconcilable. "Peter and James and John": cf. Mark 5:37; 14:33.

"Into a high mountain": we naturally think of Hermon, towering snow-capped above Caesarea Philippi. "Transfigured before them": changed in appearance; how, must be gathered from the context. Matthew adds, "his face did shine as the sun." Luke adds that Jesus went to the mountain to pray, and that it was while he was praying that this transformation of his appearance took place. *Vs. 4*, "Elijah with Moses . . . . talking with Jesus": Luke adds what the context in Mark suggests, that they "spake of his decease (departure) which he was about to accomplish at Jerusalem"—language which presents Jesus' death, not as a fate which he could not escape, but as an achievement, a task, which he was voluntarily to accomplish in Jerusalem. *Vs. 5*, "Peter answereth and saith": Luke mentions that the disciples were borne down with sleep, but having waked saw his glory and the two men with him; and that Peter spoke the words following as Moses and Elijah were about to leave. "Rabbi, it is good for us," etc.: Peter's motive is evidently to prolong the delightful experience, and so he proposes to erect booths in which Jesus and his heavenly visitors can lodge. For these "tabernacles" or booths, see Underwood, Stereograph No. 19. *Vs. 7*, "a voice out of the cloud, This is my beloved Son; hear ye him": it is in this voice that the experience culminates. If their faith in Jesus as the Messiah had been shocked by his announcement of his death, the appearance of Moses and Elijah, the representatives of the law and the prophets, talking with their master, was calculated to restore that faith, while it at the same time reaffirmed the certainty of his death; but more convincing still in both directions is the heavenly voice, assuring them that Jesus is the Father's beloved Son, and bidding them believe whatever he may tell them, no matter though it be as hard to believe as what he has just told them. Cf. Mark 8:31–34.

175 (§ 78). **The Demoniac Boy.—Mark 9:14–29.**—*Vs. 17*, "a dumb spirit": i. e., one that rendered the boy dumb. Matt. 17:15 describes the boy as epileptic, and the symptoms as given in Mark correspond with this. *Vs. 19*, "O faithless generation": addressed to the disciples, reproving them for their lack of faith, possession of which would have enabled them to cure the boy. So at least Matthew understands the matter (vss. 19, 20). *Vs. 23*, "if thou canst": the words of the man reprovingly repeated by Jesus, implying that the

difficulty is not in his own *ability*, but in the man's faith. *Vs. 24*, "I believe; help thou mine unbelief": pathetic, yet wise and courageous, words; the cry of a soul distressed and perplexed yet determined to follow the light it has while praying for more. Many a man of strong religious nature when feeling deeply the intellectual difficulties of Christian belief has thus uttered his feelings. Daniel Webster had these words engraved on his tomb. *Vs. 29*, "this kind can come out by nothing save by prayer": the more difficult the task, the more necessary is prayer, by which we enter into fellowship with God and acquire his power.

176 (§ 79). **Jesus again Foretells His Death and Resurrection.—Mark 9:30–32.**—*Vs. 30*, "passed through Galilee": made a journey from the mountain of transfiguration to some point in Galilee, probably Capernaum (vs. 33). "Would not that any man should know it": still intent, not on evangelization, but the instruction of the Twelve. *Vs. 31*, "the Son of man is delivered up": i. e., is to be. The frequent theme of his teaching in these days.

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177. **Questions and Suggestions for Study.**—(1) Where and what is Caesarea Philippi? (2)* What was the purpose of Jesus' journey into this region? (3) What questions did Jesus ask his apostles on the way, and what were their answers? (4)* In what respect was Peter's confession at this time like Andrew's confession in John 1:41, and in what respects was it different? (5) What was Jesus doing just before asking the question as to what his apostles thought of him? Cf. Luke 9:18. (6) Why was the answer to this question so important? (7) Did they understand fully the work of the Messiah? (8) In what respect was their idea of that work truer than that of the multitude? (9) In what respects did the opinion which the mass of the people had of Jesus differ from that of the leaders of the nation? (10)* What was the central and permanent element of the apostles' faith in Jesus? (11) Why were they not to tell others that Jesus was the Messiah?

(12) How did Jesus commend Peter for his confession and what did he say as to Peter's future work? (13) Explain the term "rock" in Matt. 16:18. (14) Explain the terms "bind" and "loose" in Matt. 16:19. (15) What gave the apostles leadership in the early church? (16) What is the difference for oneself and others between

feeling one's own power and feeling one's responsibility? (17) How far was the government of the early church democratic? Use references at end of paragraph 172*b* and any others that you know.

(18) On what subject did Jesus begin immediately after this to instruct his disciples? (19)* Justify the statement that Jesus was progressive in his teaching. (20) What intimations of his death have we already met? (21)* Why was Peter unable to accept Jesus' statement on this matter? (22) How did Peter's protest affect Jesus? (23) Explain the course of Jesus' thought in vss. 33, 34, 35. (24)* What great principle in regard to discipleship does Jesus set forth in Mark 8:34? (25) What reasons does Jesus give for this principle in Mark 8:35–38? (26)* In what two senses are the words "save" and "lose" used in vs. 35? (27) Did these principles and instructions apply to the Twelve only, or do they apply to all followers of Jesus at all times? Cf. Mark 8:34, first clause. (28) Mention the man or woman, other than those named above, who seems to you to have fulfilled this principle of Jesus most perfectly? Explain what this person has lost and what, gained. (29) How far have you attained this ideal during the last year?

(30) Tell the story of the Transfiguration. (31) What did the presence of Moses and Elijah signify? (32)* What was this experience intended to do for the three apostles? Cf. II Pet. 1:15–19. (33)* Is it to be supposed that it had any value for Jesus himself? If so, what? (34) When had Jesus heard the approving voice from heaven before? (35) What special significance was there in the words, "hear ye him," right after Jesus' incredible announcement as to his death?

(36) Tell the story of the epileptic boy. (37) If Jesus had stayed on the mountain with Moses and Elijah as Peter advised, what would have been the result for this boy? (38) What lesson did Jesus teach the boy's father? (39)* Of what lesson to the disciples did he make this event the occasion? (40) How is it that prayer gives power? Cf. note on Mark 9:29. (41) What feeling do the words, "I believe; help thou mine unbelief," express?

(42) On what subject did Jesus continue to teach his disciples as he passed through Galilee? (43) Why were they afraid to ask him what he meant? (44) Why is their attitude as described in Matt. 17:23,

and Mark 9:32, more encouraging than that shown by Peter in Mark 8:32?

178. **Constructive Work.**—Write chap. xxi of your "Life of Christ," following the outline indicated by the sections, and taking pains to bring out very clearly the significance of the new teaching of Jesus and the relation of Jesus to his disciples, in some respects also new.

179. **Supplementary Topics for Study.**—1. Caesarea Philippi, and the region of Mt. Hermon.

G. A. SMITH, *Historical Geography of Palestine;* MACGREGOR, *Rob Roy on the Jordan*, and other works on geography.

2. The faith of Jesus' disciples; its constant element; its varying phases.

RHEES, *Jesus of Nazareth*, §§ 155–60; MATHEWS, *Biblical World*, May, 1901.

3. The conditions of discipleship as set forth by Jesus, and their application to life today.

BRUCE, *The Training of the Twelve*, chap. xii; PHILLIPS BROOKS, *The Influence of Jesus*, chap. i; ROBERT E. SPEER, *The Principles of Jesus*, chaps. xliv, xlviii.

4. The Transfiguration: its meaning (*a*) for Jesus, (*b*) for his disciples.

BRUCE, *The Training of the Twelve*, chap. xiii.

CHAPTER XXII

TEACHINGS CONCERNING HUMILITY AND FORGIVENESS

180 (§ 80). **The Shekel in the Fish's Mouth.**
Matt. 17:24–27. **[Mark 9:33*a*.]**

181 (§ 81). **Discourse on Humility and Forgiveness.**
Matt., chap. 18. **Mark 9:33–50.** **Luke 9:46–50.**
[Luke 15:4–7.]

180 (§ 80). **The Shekel in the Fish's Mouth.—Matt. 17:24–27.**—*Vs. 24*, "Capernaum": see paragraph 98. "They that receive the half shekel": i. e., those who collected the tax of about 30 cents paid by every Jew above the age of twenty for the support of the temple. These collectors are not to be confounded with the publicans; the latter collected money for the government. "Came to Peter": who was evidently (vs. 25) not with Jesus. *Vss. 25, 26.* The words of Jesus in these verses are intended not to secure release from the tax

but to suggest to Peter's mind the uniqueness of Jesus' relation to God and so to the temple as God's house. In monarchies princes do not pay taxes. Cf. Luke 2:49 and Matt. 3:15. *Vs. 27*, "Lest we cause them to stumble": i. e., hinder the Jews from entering the kingdom by causing them to think of us as opposed to the temple service. Jesus here illustrates a fixed principle of all reforms, viz., the avoidance of actions which are not absolutely essential for the success of the reform, and which, because easily misunderstood, and so arousing prejudice, would make it more difficult for others to join in the good movement. Such a prejudice was aroused by some of the American abolitionists who called the beloved Constitution a "league with hell" because it recognized slavery. Jesus illustrates in himself the humility which in the next chapter he teaches his disciples. Though greater than the temple (Matt. 12:6) he pays the temple tax, that he may not put a hindrance in the way of others who might accept him.

181*a* (§ 81). **Discourse on Humility and Forgiveness.—Mark 9:33–50.**—*Vss. 33–35.* Note the subject of discussion among the disciples. They had already caught enough of Jesus' spirit to be ashamed of themselves before him. Jesus was often obliged to correct selfish ambition in his immediate followers. See Matt. 20:20–28; 23:11; Mark 10:35–45; Luke 22:24–26. *Vs. 36*, "took a little child": a type of all that is unaggressive and unassuming in society. *Vs. 37*, "in my name": as representing me, or because of likeness to me. One does not need to be important to be the representative of a great man. The humblest child could serve as such a representative of both Jesus and God. Hence there was no need of the disciples' struggling after pre-eminence, for their greatness would never lie in the honors and leadership they wanted, but in the fact that they would be received as the representatives of Jesus and God, and this honor the smallest child could share with them.

Vss. 38–41 are of the nature of a parenthesis containing an incident suggested by the teaching as to representing Jesus and God. "Master we saw," etc.: evidently the work of Jesus had attracted wide attention. "In thy name": was he a disciple of Jesus? The Twelve thought not and so rebuked him. "Forbid him not": note the

broad sympathy of Jesus as well as his confidence in humanity. *Vs. 40* gives the opposite hemisphere of the truth stated in Matt. 12:30; but it should be noticed that Mark is speaking of one actually engaged in benefiting others, not of one who is simply inactive in opposition. *Vs. 41.* Compare Matt. 10:42.

Vs. 42 is closely connected in thought with vs. 37. "Little ones": i. e., children. "Cause to stumble": by intentionally making the Christian life more difficult to live. "It were better": indicating the dreadfulness of the sin of inducing a good man to do evil. *Vs. 43* (see also vss. 45 and 47, and cf. Matt. 5:29, 30) sets forth the importance of choosing the highest good in life. It is better to lose a very valuable member of one's body than to let it cause one to do evil. Jesus is, of course, speaking thus strongly, not to establish a rule in life to be literally obeyed, but to convince people of the supreme worth of purity and godliness.

181*b* (§ 81). **Matt. 18:1–35.**—*Vss. 1–5* are not quite parallel to Mark 9:33–37. They bring out the contrast between Christ's kingdom and those of the world in that the great of the kingdom of heaven are those who possess the child-nature, especially (vs. 4) the child's lack of selfish ambition to be greater than others. Cf. Mark 10:15; Luke 18:17. The deep truth of the greatness of childlikeness is often illustrated by unique sympathy between great men and children. A notable example was the Duke of Wellington who in a private letter writes:

> I cannot tell you how much I enjoy and prize the affection which children have for me. When they become familiar with me I believe that they consider me one of themselves. They climb upon me and make toys of my hair and my fingers. . . . . I have known most of the fine ladies about London as children.

See an article about his relation to children in the *Century Magazine*, Vol. 17; also Goethe, *Correspondence with a Child*, and "An American Boy's Interview with Gladstone," *The Sunday School Times*, August 18, 1906. *Vs. 7.* For a wonderfully just and noble application of this verse to American slavery, see Abraham Lincoln's second Inaugural Address. *Vs. 10,* "See that ye despise not one of these little ones": there is emphasis both upon "one" and "little." "The great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making"

(John Ruskin). "Their angels": here guardians of men rather than messengers of God. See a similar use in Acts 12:15; Rev. 1:20. Jesus uses the current belief that there were such guardian spirits to enforce a deep spiritual truth, i. e., that the pure in heart and humble in spirit are especially near to God.

Vs. 12–14. The point of the Parable of the Lost Sheep is the joy of its owner over the recovery of that which might seem to be possessed of comparatively little or almost no value. So in God's eyes the "little one," i. e., the humblest person who has come to him as a son, is received with joy. Anything else would be unworthy of a father's heart (vs. 14).

Vss. 15–35. These verses deal with the exercise of the Christian spirit of forgiveness. There is first described the method to be followed; then the extent to which one should forgive is stated; and finally the duty to forgive is illustrated by a parable. *Vss. 21, 22.* The number suggested by Peter seemed to him large, for the rabbis seem to have set three as the limit; but the reply of Jesus practically removes all limit to forgiveness. And when could a loving heart refuse to forgive? *Vs. 23,* "Therefore" connects the parable with the insistence upon a readiness to forgive. On the interpretation of parables, see paragraph 136. The one important analogy here is found in the fact that the king made his forgiveness of his debtor dependent upon the latter's forgiveness of the man who owed him. The teaching, therefore, is obvious (vs. 35): a forgiving spirit is an indispensable prerequisite for one's being forgiven by God. Cf. the Lord's Prayer, Matt. 6:12, 14, 15.

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182. **Questions and Suggestions for Study.**—(1)* What was the "half shekel"? (2)* Had Jesus been opposed to the temple and its worship? (3) What is the force of Jesus' argument? (4) What position as regards the temple does he by implication assume? (5) As a reformer, did Jesus always begin with the destruction of abuses? (6) When and how far is it permissible to support a faulty institution?

(7)* What evil was there in the ambition of the disciples to be first in the kingdom of God? (8)* What did Jesus say it was that gave the little child importance? (9) What does Jesus teach is an evidence that a man is friendly to him? (10) By what other saying of

his does this need to be supplemented? (11)* What is meant by causing one "to stumble"? (12)* In what language does Jesus set forth the need of giving up hindrances to the highest life? (13) Are they to be taken literally as a rule for life? If not, why not? (14) What figures does Jesus use to describe the suffering produced by sin? (15) Is the suffering any less real because his language is figurative?

(16) What object-lesson did Jesus give his disciples in Matt., chap. 18? (17) What qualities of the child fit him for the kingdom of heaven? (18) Show that these qualities belong to the character of a truly great man. (19) By what strong figure does Jesus show the awfulness of hindering a child in right living? (20) How does he show the preciousness of children in God's sight?

(21)* How does Jesus teach we should try to win a brother who has done us harm? (22) What is meant by the power to bind and loose? Cf. Matt. 18:18 and paragraph 172*b*, last part. (23)* How far should one go in forgiving one who wishes forgiveness? (24) Tell the story by which Jesus illustrated the duty of our possessing a forgiving spirit. (25) Where in this chapter does Jesus show the tenderness of his love? (26) Where the breadth of his view?

183. **Constructive Work.**—The student should write chap. xxii of his "Life of Christ," telling the incidents which elicited the teaching of Jesus and stating very briefly what he taught as to:

1. Avoiding occasions of stumbling.
2. Selfish ambition.
3. Humility.
4. Forgiveness.

184. **Supplementary Topics for Study.**—1. How did Jesus in his own life illustrate his teaching as to forgiveness?

Luke 22:55–62; Mark 16:7; John 21:15–19; Luke 23:34.

2. What sort of ambition would Jesus approve?

CHAPTER XXIII

DISCOURSES AT THE FEAST OF TABERNACLES

185 (§ 82).	**Christ at the Feast of Tabernacles.**	John 7:1–52.
[186 (§ 83).	**The Woman Taken in Adultery.**	John 7:53—8:11.]
187 (§ 84).	**Discourse on the Light of the World.**	John 8:12–30.
188 (§ 85).	**Discourse on Spiritual Freedom.**	John 8:31–59.

185 (§ 82). **Christ at the Feast of Tabernacles.—John 7:1–52.**—*Vs. 1*, "after these things": probably the reference is to teachings given after the crisis in Galilee (John, chap. 6) and the determination of the Pharisees to put Jesus out of the way. *Vs. 2*, "the Feast of Tabernacles": see paragraphs 50 (last part), 78, and Lev. 23:34–44. This would make the time of this teaching about October. *Vs. 3*, "his brethren": the members of his own family. See paragraph 148. We have no special information as to why they did not believe in him at this time. Later they were among his disciples (Gal. 1:19; I Cor. 9:5). *Vs. 6*, "my time . . . . your time": in this contrast Jesus clearly shows how different an estimate he put upon his own and his brothers' work; and, in vs. 7, upon their character and his. *Vs. 8*, "I go not up": i. e., not at once and for the reason you suggest (cf. vs. 10). "My time is not fulfilled": there still remained so much for Jesus to do, especially, perhaps, in the training of his disciples, that he felt that the time for exposing himself to danger of death had not arrived. Evidently he regarded his life as having a definite task.

Vs. 10, "not publicly": i. e., avoiding such crowds and popular excitement as would certainly have attended a journey undertaken for and filled with "signs" (cf. vs. 3). *Vs. 11*, "the Jews": i. e., those Jews who were not his disciples. *Vs. 12*. The discussion as to the character of Jesus here mentioned is evidence of the great impression he had made upon his countrymen. Compare vs. 26.

Vss. 15–24. It is not unlikely that these verses belong properly in immediate connection with 5:47. They seem to continue the discussion there reported. There are indications that the original arrangement of some of the contents of the Gospel of John has been changed. "Letters": not rudimentary knowledge, but rabbinical learning. As illustrating Jesus' knowledge of the Scriptures, see Luke 4:17 ff. *Vs. 17*, "if any man willeth," etc.: a central principle in the teaching of Jesus in the Fourth Gospel. Perception of the truth of his teachings comes to any man who honestly endeavors to do God's will as far as he perceives it. It was their unwillingness to follow the light they had that made the Jews unable to appreciate Jesus. (Cf. John 3:19–21, and especially 5:39–47.)

Vss. 37, 38, "if any man," etc.: words probably suggested by the

fact that on each day of the Feast of Tabernacles, except the last, water was brought in a golden pitcher from the Pool of Siloam to the temple, in commemoration of the water given the Israelites on their journey from Egypt across the desert (Exod. 17:1–7). *Vss. 40, 41* illustrate again how the same evidence caused faith or unbelief according to the weight men gave their preconceptions as to what the Christ should be. This is even more striking in the words of the Pharisees to Nicodemus (vs. 52). How much more wise were those who found the credentials of Christ in his words of truth and power appealing to their own souls (vss. 40, 46) than those who sought these credentials in his external origin (vss. 41, 52) or in the indorsement of the rulers (vs. 48), or even in his signs (John 3:2). This principle is of wide application. Such credentials as are above described Drummond and Moody found in each other, though they seemed externally as unlike as they well could be. See W. R. Moody, *Life of D. L. Moody*, pp. 204–6, 306–10, 435–38. It is worth noticing that in vs. 48 we have evidence that Jesus had as yet no open followers among the rulers of the Jews. For Nicodemus, see paragraph 79.

186 (§ 83). **The Woman Taken in Adultery.—John 7:53—8:11.** —This section is missing in all the important manuscripts and cannot have been in the original text of the gospel. But students of the gospel history are generally disposed to accept the event as probably historical, coming to us from some eyewitness. It illustrates the tenderness and chivalry of Jesus as well as his appeal to the consciences of the woman's accusers.

187 (§ 84). **Discourse on the Light of the World.—John 8:12–30.** —*Vs. 12*, "light": a figure suggested by the illumination of the temple courts by the great branched candlesticks on the evenings of the feast, which in turn recalled the pillar of fire in the desert (Exod. 13:21, 22). The place where Jesus was teaching was by the "treasury" (vs. 20), i. e., the series of thirteen chests with trumpet-shaped openings intended to receive gifts. They were probably in or near the wall separating the Court of the Women from that of the gentiles. See plan of temple, p. 80. *Vss. 13–30* contain a new statement of the thought that the reason for the Jews' failure to appreciate Jesus was moral. The evidence he submitted to them would have been sufficient had they not "judged according to the flesh," and thus

without spiritual sympathy. (Review paragraph 185, last part.) They drew their thoughts and their life, not from God, but from sinful sources. This blinds their religious vision.

188 (§ 85). **Discourse on Spiritual Freedom.—John 8:31–59.**—*Vs. 31*, "those Jews which had believed on him": cf. vs. 30. Evidently their faith was not complete or intelligent, for they had not seen the real significance of Jesus. He now proceeds to instruct them. Faith is to lead them to follow his teaching ("abide in my word"), and thus to moral emancipation through the truth he taught. *Vs. 33*, "never yet been in bondage": i. e., been slaves and so in need of emancipation. Their words show how far they were from being intelligent disciples of Jesus. They do not think of moral bondage. *Vs. 34* describes the slavery to which Jesus made reference —slavery to sin. Could there be a worse master?

Vs. 37. From this point the words of Jesus were not addressed to the Jews who had begun to have faith in him but to active enemies. *Vs. 39*, "the works of Abraham": i. e., the works of faith. The central thought of the section vss. 37–47 is derived from the thought "like father, like son," i. e., a good man is like God and sees the likeness of God in other good men. Moral relationship is revealed by acts (vs. 41), and emotion (vs. 42) consistent with that relationship. Cf. again paragraph 185, last part, note on Matt. 3:9 in paragraph 57*b*, paragraph 86, Mark 3:31–35. *Vs. 59* indicates that murderous hostility to Jesus was fully developed six months before it succeeded in its object. Cf. John 7:1; 8:37.

189. **Characteristics of the Third Period of the Galilean Ministry.**—This third period of the Galilean ministry, so called, is largely spent in journeys which carried Jesus into regions north of Galilee, and outside of Jewish territory; to which is also added a journey to Jerusalem. The inclusion of the period in the Galilean ministry is justified by the fact that only at its close did Jesus finally give over work in Galilee, and set his face toward Jerusalem (Mark 10:1; Luke 9:51).

The events narrated in John, chap. 6, show why Jesus was constrained to withdraw to so great an extent from Galilee. When the multitude which one day was ready to compel Jesus to be their king is the next day reluctantly convinced that his aims are wholly spiritual,

that he will not exercise his supernatural power for the furtherance of worldly and selfish ends, many of them turn their backs upon him. If this multitude represents the people of Galilee, it is evident that, for the present at least, evangelization cannot be further prosecuted in this region. The truth has won its own and repelled the rest. The attitude of the scribes and Pharisees as it appears in Mark 7:1–23 points in the same direction, as does that of the leading Jews at Jerusalem as portrayed in John, chaps. 7 and 8. Cf. paragraphs 158, 185, and 188 (last part).

From this fact, too, it is evident that the time of Christ's suffering cannot be far distant; and for this the disciples must be prepared. The long northern journeys not only provide a way of escape from Galilee, but afford opportunity for teaching the disciples, clarifying their thoughts, and preparing their minds for what is speedily to come to pass. To this purpose are the confession of Peter, Jesus' announcement of his sufferings, death, and resurrection, and the Transfiguration. The faith of the apostles, which has endured the shock of opposition and defection on the part of the people (John 6:66–71), and which had risen to the point of a deliberate and explicit acknowledgment of Jesus' messiahship (Matt. 16:13–20), yet recoils from the announcement that Jesus must die (Matt. 16:21, 22).

The two ideas, divine messiahship and death at the hands of the leaders of the nation, are to the disciples irreconcilable. Yet it is needful that their faith accept both. And this is, to the three that witnessed it, the lesson of the Transfiguration. On the mountain they see the shining forth of his glory; they hear Moses and Elijah speak concerning his departure, which he was to accomplish at Jerusalem; they hear the Father's voice attesting the Lord's divine sonship, and bidding them believe his word. Thus the two irreconcilable ideas are both affirmed by unimpeachable witnesses. Returning from the mountain toward the Sea of Galilee, Jesus repeats the prophecy of his death. Though even now not fully comprehending his meaning, they yet perceive enough to be deeply sorrowful and no longer to contradict.

Of the three features which were mentioned under paragraph 159 as characterizing the second period of the Galilean ministry—active evangelization, organization of the kingdom, instruction of the apostles

—it is evident that the third is most prominent in the present period. If we should characterize each of the three periods of the Galilean ministry by the relation of Jesus to the Twelve, they might be designated thus: first period, the gathering of the Twelve; second period, their instruction respecting the nature of the kingdom and their training in the work of evangelization; third period, the beginning of their preparation for the sufferings of Jesus.

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190. **Questions and Suggestions for Study.**—(1) How does the sixth chapter of John explain to us the situation which we find described in the early verses of the seventh chapter? (2) At what time in the year did the Feast of Tabernacles occur? (3) Describe it briefly, showing how it suggested some of Jesus' teaching in these two chapters. (4) What was the general attitude of Jesus' brothers toward him? (5) What did it become later? (6) How were they wrong in their advice to him in this instance? (7)* What was the main subject of Jesus' teaching at the feast? (8)* Explain John 7:17 and commit it to memory. (9) How would this verse apply to one who felt drawn to Jesus but did not understand his divine nature? (10)* Give the various arguments used at this time against the messiahship of Jesus. (11)* Give those used in its favor. (12)* Which of all these arguments seems to you the strongest, and why? (13) How did Nicodemus withstand the enemies of Jesus? (14) What have we learned about him before this?

(15) On what ground did the Jews assail the trustworthiness of Jesus' testimony as to himself? (16) What did he reply? (17) What was the standard in accordance with which the Jews were judging? (18) What was the true standard? (19) What sort of light comes from Jesus?

(20) What, according to Jesus, is the effect of truth? (21) What of sin? (22) What work of Abraham can all men perform? (23) What relationship to good men may we have that is deeper than the kinship of the flesh? (24) If we have this relationship how shall we reveal it? (25) What is the chief reason today why men do not appreciate Jesus? (26) Show from §§ 82, 84, 85 that Jesus was at that time in danger of his life and that he understood this fully. (27) How did this understanding affect his actions?

191. **Constructive Work.**—The student should write chap. xxiii of his "Life of Christ," following the outline at the head of this chapter, and showing briefly but clearly the illuminating and the emancipating influence of Jesus' teaching, the attitude of different classes to him, and his relation to his Father.

192. **Supplementary Topics for Study.**—1. The Feast of Tabernacles, its origin and celebration.

EDERSHEIM, *The Temple*, chap. xiv; *Life and Times of Jesus*, Vol. II, pp. 148-50, 156-60.

2. The relations of Jesus with his family.

193. **Review Questions on the Galilean Ministry.**—(1) Into what three parts is the Galilean ministry divided? (Name the terminal events as given in the part titles.) (2) Give the chapters or the sections, or the chapters and the sections, of the first of the three periods. (3) Of the second. (4) Of the third. (5)* Name the events of the first period which are most important and characteristic. (6)* Of the second. (7)* Of the third. (8) Describe Jesus' situation at the beginning of the Galilean ministry as respects disciples, reputation, attitude of the people, attitude of the leaders of the people. (9) Characterize by its salient features the first period of the Galilean ministry. (10) The second. (11) The third. (12) Describe Jesus' situation at the end of the first period, at the end of the second, at the end of the third. (13)* What was the general result of the whole ministry in Galilee?

(14) What crisis just before the third period of the Galilean ministry affected Jesus' action throughout this third period? (15) How and where did Jesus in this period work outside of Palestine? (16)* How did this and other incidents show Jesus' attitude toward those not Jews? (17) What policy had Jesus thus far pursued as to declaring his messiahship? (18) What change takes place at this time and why? (19) What have the Twelve yet to learn as to his mission? (20)* What made Peter's confession particularly significant? (21) What did the Transfiguration teach the Twelve? (22) What distinct progress in Jesus' training of the Twelve do you note during the last period of the Galilean ministry? (23) What do you think was Jesus' reason for risking his life by going to the Feast of Tabernacles as he did?

PART VII

THE PEREAN MINISTRY

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM

CHAPTER XXIV

THE DEPARTURE FROM GALILEE AND THE MISSION OF THE SEVENTY

195 (§ 86).	**The Final Departure from Galilee.**		
	Matt. 19:1, 2.	**Mark 10:1.**	**Luke 9:51–62.**
	Matt. 8: [18] 19–22.		
196 (§ 87).	**The Mission of the Seventy.**		**Luke 10:1–24.**
197 (§ 88).	**The Good Samaritan.**		**Luke 10:25–37.**
198 (§ 89).	**The Visit to Martha and Mary.**		**Luke 10:38–42.**

194. **The Records of the Perean Ministry.**—The Perean ministry, so called, is bounded by the departure from Galilee recorded in Matt. 19:1; Mark 10:1; and Luke 9:51 on the one side, and on the other by the arrival at Jerusalem, likewise recorded by all three (Matt. 21:1; Mark 11:1; Luke 19:29), as well as in John 12:12. Luke's record covers ten chapters, from 9:51 to 19:28. Though there is no better order in which to study these events than that in which he has given them, yet the student is scarcely warranted in laying any stress on the order of succession and it is possible to affirm confidently no more than that there was in all probability a considerable interval between the departure from Galilee and the final arrival in Jerusalem, which was occupied by Jesus in the evangelization of the regions not yet reached, the instruction of the disciples, and controversy with the Jerusalem leaders. See also paragraph 195.

195 (§ 86). **The Final Departure from Galilee.—Luke 9:51–62.**—*Vs. 51*, "that he should be received up": leave the earth for heaven. "Steadfastly set his face to go to Jerusalem": set out with fixed purpose to go to the city where he knew that he must die (Matt. 16:21; 17:22, 23). *Vs. 52*, "a village of the Samaritans": evidently there-

fore it was his intention to make his journey, in part at least, through Samaria. Mark 10:1 says, "cometh into the borders of Judea and beyond Jordan," an expression which covers the whole period from the departure from Galilee till the arrival at Jerusalem, and distinguishes Judea from Perea ("beyond Jordan"). Matt. 19:1, omitting the "and" of Mark, limits the statement to the journey through Perea. *Vs. 53*, "they did not receive him": cf. John 4:9, 20. *Vs. 54*, "bid fire to come down": as one of the early church Fathers writes, "the sons of thunder (Mark 3:17) wished to flash lightning." They have not yet caught the spirit of Jesus' teaching as given in Matt. 5:5, 7, 38, 39, but it is interesting to note that within about five years one of these two disciples went to the Samaritans on a mission of helpfulness (see Acts 8:14, 15). It is not to be inferred because these Samaritans escaped the immediate visible fires of vengeance, that they were without loss and punishment in rejecting Jesus. See Matt. 18:6, 7; Luke 10:10–16. *Vss. 55, 56.* Compare the Revised with the King James Version, and note the omissions.

Vss. 57–62. These verses give Jesus' reception of three would-be disciples. There could be no better comment upon them than Jesus' own words in Luke 14:25–33. The call to follow him must be felt as supreme and urgent and lesser duties may be left to those spiritually dead. Cf. vs. 60 with John 5:24; Eph. 2:1. We may well note how Jesus adapts himself to different natures; the impulsive enthusiast of vs. 57 is curbed by being told to count the cost, the laggard of vs. 61 is spurred and shamed.

196 (§ 87). **The Mission of the Seventy.—Luke 10:1–24.**—*Vs. 1*, "seventy others . . . . two and two . . . . into every city and place, whither he himself was about to come": this sentence indicates that Jesus planned an extensive evangelistic tour, intending himself to visit not less than thirty-five towns, perhaps many more. Where these towns were Luke does not say further than that they were between Galilee and Jerusalem. Probably many, perhaps most, of them lay in Perea, the one territory inhabited by Jews in which Jesus had as yet done little or no work. Knowing that the end of his life is near, he plans a tour which shall reach as fully as may be the one remaining district of Palestine. This event, therefore, gives character in large part to the whole period. On vs. 2, see paragraph 149*b*. *Vss. 3–12*

are very similar in general purport to the instructions to the Twelve given in Mark 6:8–11. See § 64 and paragraph 149. *Vss. 13–16* (parallel to Matt. 11:20–24). The woes upon the cities that did not receive him, Chorazin, Bethsaida, and Capernaum, illustrate both how much of the activity of Jesus is not specially recorded in the gospels (Chorazin is not even mentioned elsewhere), and how supreme an emphasis he put upon the significance of the message which he brought. They who reject Jesus pronounce on themselves a doom than which there can be none more severe.

Vs. 17, "and the seventy returned with joy": not probably all at once, but in pairs from time to time. Note their joy and its source—the consciousness of spiritual power used in helping others. "Even the devils are subject unto us in thy name": i. e., through fellowship with Jesus and faith in him they had power over nervous disorders; cf. paragraphs 103, 107, 1, 142. Notable is the early transference of this power from Jesus to his followers and the number (seventy) who shared in it. See supplementary topic 4, below. *Vs. 18*, "I beheld Satan fallen as lightning": rather, beheld Satan . . . . fall; a highly figurative expression for his foresight of the overthrow of Satan's dominion in the world. *Vs. 20*, "that your names are written in heaven": i. e., that you are the accepted children of God; this fundamental fact is the basis and guarantee of all spiritual energy and is far more than the possession of a particular form of power.

Vs. 21, "In that same hour he rejoiced": in the fact that not worldly wisdom and learning are requisite for the reception of the gospel message but only open-mindedness and childlike simplicity. Cf. Matt. 18:3, 4; I Cor. 1:26, 27. It is delightful to think of Jesus as stirred with happiness (the word used is a strong one), especially as the cross was now looming darkly before him. Cf. note on Luke 9:51. *Vs. 23*, "Blessed are the eyes that see the things that ye see": note that these early disciples had three full and unfailing sources of happiness, viz., (1) power to do good (vs. 17); (2) spiritual vision, especially of new blessings (vss. 23, 24); and (3) the consciousness of having pleased their beloved leader. Every one of these sources is open to the growing Christian today. How much more satisfying they are than merely material possession and progress in which we Americans take so much pride! See the kindly and sagacious words of

James Bryce, *American Commonwealth*, chap. cxiii, "The Temper of the West."

The vss. 17–24 may well be studied and remembered by young people as an antidote to the error that there is something dull and gloomy in religious life and service.

197 (§ 88). **The Good Samaritan.—Luke 10:25–37.**—*Vs. 25*, "a . . . . lawyer": a scribe. "Tempted him": put him to the test, not necessarily maliciously. *Vs. 28*, "this do, and thou shalt live": shalt inherit eternal life (see vs. 25). *Vs. 30*, "fell among robbers": this road is still infested with robbers. See Underwood, Stereograph No. 26. *Vs. 34*, "pouring on them oil and wine": the usual remedies then for such injuries. *Vs. 35*, "two pence": two denarii (cf. paragraph 155*a*). The parable (for such it is in effect, even if the incident actually occurred as related) answers the question, Who is my neighbor, whom I am to love as myself? the answer being, in effect, that my neighbor is anyone whom it is in my power to help or who can help me, no matter what barriers may seem to exist between him and me. Cf. paragraph 86, last part.

Vs. 37, "go thou and do likewise": i. e., if you would inherit eternal life, love your neighbor as yourself, count him as neighbor whom you can help, and show your love in readiness to help. This is the same standard that is set up in the Sermon on the Mount (see e. g., Matt. 5:9, 14, 23, 24, 42, 44; 7:1–3; and especially 7:12), and here as there it is the standard, not the power by which it is to be attained, that Jesus speaks of. The emphasis in this story is not upon the "two pence" (vs. 35) but upon "moved with compassion" (vs. 33), "took care of him" (vs. 34), and "showed mercy" (vs. 37), i. e., upon the feeling of neighborliness.

> Not what we give, but what we share,
> For the gift without the giver is bare.

Read the whole of this exquisite poem by Lowell, "The Vision of Sir Launfal." We have no better comment upon what Jesus meant to teach. See Annie Payson Call, *Power through Repose*, chap. xviii.

198 (§ 89). **The Visit to Martha and Mary.—Luke 10:38–42.**—*Vs. 38*, "a certain village": cf. John 11:1. See Underwood, Stereograph No. 27. *Vs. 39*, "sat at the Lord's feet": as a pupil. *Vs. 41*, "cumbered," etc.: distracted, drawn hither and thither by the details

of her serving. *Vs. 42*, "Mary hath chosen the good part": i.e., portion, as at a banquet; a play on words, as if Jesus had said, "Mary has chosen the best food, namely, my teaching." The words of Jesus are a courteous protest against his hostess' elaborate entertainment of him—a thing which, though it sprang from the impulse of love, yet both deprived her of the benefits of his presence there and really dishonored him by assuming that he cared more for fine food than for the joy of imparting truth (cf. John 4:34).

The Bible text of this chapter presents a singularly charming picture of the full-orbed manhood of Jesus. We see him now resolutely advancing toward his doom or sternly rebuking those who reject proffered truth, now rejoicing amid his receptive disciples or resting in the quiet home of attentive friends. In a rapid series of ten incidents we find him everywhere adapting himself to the man and the occasion with consummate skill and sympathy. Wordsworth delineates such a personality in his "Character of the Happy Warrior."

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199. **Questions and Suggestions for Study.**—(1)* In what gospel is there the fullest account of the Perean ministry, so called? (2) What other gospels have some record of it? (3) Did all of the events of this period actually occur in Perea? If not, in what other regions?

(4) Explain the meaning of Luke 9:51. (5)* What does vs. 52 imply as to the route which Jesus had intended to pursue? (6) What spirit did the Samaritans show, and what the disciples? (7) Why was a wrong spirit more pardonable in the Samaritans than in the disciples? (8) What difference in the text of the Revised and King James Versions of vss. 55, 56?

(9) State Jesus' answers to the three men who proposed to follow him. (10) Explain the meaning of each answer. (11) How does Jesus here display his skill as a teacher?

(12)* What does Luke 10:1 show as to Jesus' plan of work in this period? (13) How much time would be required to carry out this plan? (14) What is the general intent of Jesus' instructions to these disciples? (15) On what previous occasion had he given similar instructions? (16) For what does Jesus upbraid the cities in which he had labored? (17) What general principle is implied in his comparison of their guilt with that of Tyre and Sidon? (18) Sug-

gest modern applications of this principle. (19) What relationships are implied in Luke 10:16? (Cf. Matt. 10:40; Mark 9:37.)

(20) Explain Luke 10:20. (21) What is the meaning of Luke 10:21? (22)* Why did Christ rejoice? (23)* What three sources of joy had the Seventy? (24) Contrast them with some other sources of pleasure.

(25) What led Jesus to tell the story of the merciful Samaritan? (26)* What did he intend to teach by it? (27) What other words or discourses of Jesus teach nearly the same truth? (28) For what did Jesus reprove Martha when he visited her house? (29)* What general principle underlies this reproof? (30) Wherein is Jesus' example on this occasion an example to guests in general?

(31) Show from the incidents discussed in this chapter the breadth and depth of Christ's character.

200. **Constructive Work.**—Write chap. xxiv of your "Life of Christ," bringing out as clearly as you can what Jesus set out to accomplish in this period, explaining the significance of the mission of the Seventy, and showing briefly how the events and teachings of the chapter display Christ's character.

201. **Supplementary Topics for Study.**—1. Did Jesus follow any systematic plan for the evangelization of the different parts of Palestine?

2. The relation of the seventy disciples to Jesus as compared with that of the Twelve.

3. The applicability of Luke 10:23, 24 to the Christians of today.

4. The therapeutic power of faith.

WORCESTER, MCCOMB, and CORIAT, *Religion and Medicine: The Moral Control of Nervous Disorders*, especially chaps. xvi, xvii, xix; JAMES, *The Varieties of Religious Experience*, especially chaps. on "The Religion of Healthy-mindedness" and "The Divided Self;" H. W. DRESSER, *Health and the Inner Life.*

CHAPTER XXV

THE HEALING OF THE MAN BORN BLIND, AND OTHER EVENTS IN JERUSALEM

202 (§ 90).	**Healing of the Man Born Blind.**	**John, chap. 9.**
203 (§ 91).	**The Good Shepherd.**	**John 10:1–21.**
204 (§ 92).	**Christ at the Feast of Dedication.**	**John 10:22–42.**

202 (§ 90). **Healing of the Man Born Blind.—John, chap. 9.**—The narrative of this chapter falls into the following somewhat distinct parts: (1) the conversation between Jesus and his disciples concerning the cause of the man's blindness, etc., vss. 1–5; (2) healing of the man, vss. 6, 7; (3) conversation about the man and between him and his neighbors, vss. 8–12; (4) discussion of the Pharisees with the man, vss. 13–17; (5) discussion with his parents, vss. 18–23; (6) second discussion of the Pharisees with the man, vss. 24–34; (7) conversation between Jesus and the man, vss. 35–39; (8) conversation between Jesus and the Pharisees, vss. 40, 41. The whole narrative reminds us of John, chap. 5, with which it should be carefully compared.

Vs. 7, "the Pool of Siloam": still existing, and known as ᶜAin Silwân. It is situated outside the city walls at the southeastern corner of the city. The ancient wall approached it much nearer than the modern wall does. Its present dimensions are eighteen feet from east to west, by fifty-five feet north and south, and twenty-five feet deep. It was formerly much larger. It is fed from the so-called Virgin's Fountain, through a tunnel 1,760 feet long, through which the flow is intermittent. An inscription describing the construction of the tunnel was found within it in 1880. See Underwood, Stereograph No. 28.

Vss. 24, 25. Two methods of reasoning stand out here distinctly. The Pharisees reason that Jesus is a sinner because he does not observe the Sabbath according to their notion of its proper observance. The kindliness of his action weighs for nothing with them. Cf. Mark 3:1–6. The man, with a lively sense of Jesus' kindness to him and of the greatness of the deed, waives the argument of the Pharisees, and declares that Jesus is a prophet (vs. 17). Which reasoning is right? *Vs. 34*, "and they cast him out": i. e., out of the synagogue (cf. vs. 22), or, in modern phrase, excluded him from the church, excommunicated him. What was involved in it is suggested by Matt. 18:17.

Vs. 35, "and finding him": as a shepherd might find a sheep. Note the connection between the excommunication of the blind man and the allegory of the Good Shepherd that follows in chap. 10. Jesus says in effect: "Those who have put you out of the fold have no right to do it. I am the true shepherd and I receive you, for you have heard

my voice." Cf. 9:38 with 10:4. At the same time he rebukes the Pharisees. Cf. 10:1, 8, 10, and also the later passage 10:26–29.

The close connection of what goes before and what follows with the central theme, "the Good Shepherd," makes it likely that all that is recorded in chaps. 9 and 10 happened at the Feast of Dedication. Cf. 10:22.

203 (§ 91). **The Good Shepherd.—John 10:1–21.**—This discourse of Jesus on the Good Shepherd falls into three parts: (1) the marks of the shepherd in general, as distinguished from the thief and the robber, vss. 1–6; (2) Jesus the door of the fold, vss. 7–9 (though vs. 8 anticipates the theme of the third part, and is perhaps out of its original place); (3) Jesus the Good Shepherd, vss. 10–18. The theme is resumed also in vss. 24–29. Cf. also note on Matt. 9:36 in paragraph 149*b*, and Matt. 18:12–14.

Vss. 1–6, contrasting the shepherd and the robber in general, emphasize especially the fact that the shepherd enters by the door, the porter opening to him voluntarily, and the sheep following of their own accord, because they recognize his voice. The robber, on the other hand, comes in by stealth or force. In the interpretation of the figure it must be remembered that the shepherd is the type of the king (Jer. 23:1–4; Ezek. 34:1–16; Mic. 5:5), and of the messianic king in particular. And Jesus is undoubtedly thinking of himself as the shepherd, in contrast with all who had sought to establish their kingdom by force (cf. again Jer. 23:1–4; Ezek. 34:1–5). His rule, on the other hand, was not one of force, but of love; he enters the fold by the door, the porter admitting him, and his own sheep gladly following him. By this he is shown to be the true shepherd, the true Messiah of the people. A messiahship of force and violence is by that very fact a false messiahship. And yet it was because he came not thus, but in meekness and gentleness, that the leaders of the people rejected him. For the oriental shepherd, see Thomson, *The Land and the Book*, pp. 591–96; also Underwood, Stereograph No. 6.

Vss. 7, 9 constitute parenthetically a distinct parable from vss. 1–6, making a different use of the illustration of the sheepfold, and applying it specifically to Jesus. He is now presented as the door through which the sheep (not the shepherd particularly) enter in. The two uses of the illustration must not be confused or combined.

Vss. 10–18, returning to the use of the figure in vss. 1–5, present Jesus specifically as the Good Shepherd, in contrast with the thief and the mere hireling, emphasizing his voluntary surrender of his life for his sheep. In this he is the exact opposite of the kings who preceded him. Cf. Mark 10:45. *Vs. 16* contains one of the few instances in which Jesus refers to his work as extending beyond the nation of Israel. Yet cf. John 12:20–24; Matt. 13:38; and paragraph 164. The whole section is a most impressive presentation of Jesus' conception of his messiahship, but without once using the word "Messiah."

The thought of Christ as a shepherd has been easily understood and warmly cherished by the very humblest of his followers, especially perhaps among the negroes. The following is part of a poem by Sarah P. M. Greene:

Den de massa of the sheepfol',
Dat guards the sheepfol' bin,
Goes down in the gloomerin' meadows,
Wha'r de long night rain begin—
So he le' down de ba's ob de sheepfol',
Callin' sof', "Come in. Come in,"
Callin' sof', "Come in. Come in."
Den up t'ro' de gloomerin' meadows,
T'ro' de col' night rain and win',
And up t'ro' de gloomerin' rain-paf',
Wha'r de sleet fa' pie'cin' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

204 (§ 92). **Christ at the Feast of Dedication.—John 10:22–42.**—*Vs. 22*, "the Feast of Dedication": not one of the most ancient of the Jewish feasts, but instituted by Judas Maccabaeus in 164 B. C. in celebration of the redevotion of the temple to the worship of Jehovah after Antiochus Epiphanes had polluted it by heathen sacrifices (cf. paragraph 2). "It was winter": the feast began on the twenty-fifth of the month Chislev (November–December). *Vs. 23*, "Solomon's porch": the colonnade on the east side of the temple. *Vs. 25*, "Jesus answered them, I told you, and ye believe not": there is no record in this gospel that Jesus had plainly said to the Jews, "I am the Messiah," and the synoptists imply that he had not done so (Mark 8:30; 9:9). The meaning of Jesus is doubtless that which the

next clause suggests, that his deeds have furnished them the evidence, if they would honestly interpret it for themselves. Cf. Matt. 16:3 and paragraph 167. It was Jesus' aim always to show men what he was by his life, rather than to tell them in words who he was. Mere names would be of little significance unless they stood for right conceptions. *Vs. 25*, "in my Father's name": through fellowship with him and with acknowledgment that the works are done by his power (John 5:19 ff.; 6:38; 8:16).

Vs. 31, "the Jews took up stones to stone him": cf. vs. 33; John 5:18; 8:58, 59; Lev. 24:16. The argument of Jesus in vss. 32–38 is this: he asks for what *work* they are about to stone him; they answer: Not for *works*, but for *words*. Thou makest thyself God. Jesus replies: But my *words* are not blasphemous. Even mere men to whom the word of God came (vs. 35) are in the Old Testament called gods (Ps. 82:6); while I, the Father's special messenger to the world, have called myself not God but Son of God. Will you stone me for what my works prove? Thus here, as constantly, Jesus drives them back from words and names to facts.

Vs. 40, "beyond Jordan into the place where John at first baptized": the reference is probably to Bethany beyond Jordan (John 1:28; cf. paragraph 69), the first place mentioned in this gospel as the scene of John the Baptist's work. Notice the incidental testimony of the Fourth Gospel, in agreement with Matthew and Mark, that Jesus spent part of this period east of the Jordan. Cf. paragraph 194.

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205. **Questions and Suggestions for Study.**—(1) Into what parts may the story of the healing of the man born blind be divided? (2) Find points of likeness between John, chap. 5, and chap. 9, as to the day of the week when the cure was made, the attitude of the Pharisees, the words of the man cured, the relationship to God claimed by Jesus, etc. (3) Find any differences on these or other points. (4) For what and how did the Jews punish the cured man? (5)* Where is the Pool of Siloam? (6)* Describe and characterize the conduct of the Pharisees with reference to the healed man and to Jesus. (7) The conduct of the parents. (8)* The conduct of the man himself. (9) Why did the man cured believe in Jesus? (10) Did he understand fully who Jesus was? (11) Into what three parts

is the section on the Good Shepherd (John 10:1–18) to be divided? (12) What is the main thought of the first part? (13) Of the second part? (14) Of the third? (15)* What conception of messiahship does the whole discourse present? (16) In what passage in Mark does Jesus present the same thought? (17) To what does Jesus refer in vs. 16? (18) In what respects is the relation between the shepherd and his sheep especially like that between Jesus and his followers? (19) Commit to memory vss. 11–16. (20) When was the Feast of Dedication held? (21) What was Solomon's porch and where was it? (22)* What is the meaning of Jesus' answer to the demand of the Jews for a definite statement whether he was the Christ? (23) Explain the argument of vss. 32–38. (24) To what place did Jesus retire after this conversation?

206. **Constructive Work.**—Write out chap. xxv of your "Life of Christ," following the outline of sections, but bringing out clearly the attitude of the Jews toward Jesus in the matter of his healing of the blind man, and the bearing of the words of Jesus concerning himself as the Shepherd on the question the Jews were continually asking, viz., whether he was the Messiah.

207. **Supplementary Topics for Study.**—1. The references in the Fourth Gospel to localities in and about Jerusalem.

2. The feasts of the Jews referred to in the Fourth Gospel.

3. The Good Shepherd in literature.

Ps. 23; Ezek., chap. 34; Isa. 40:11; 53:4–9 (for the relation of John, chap. 10, to these Old Testament passages, see EDERSHEIM, Vol. II, chap. x); *The Song of the Syrian Guest* (published by Pilgrim Press); MILTON, "Lycidas" and the comment upon it in RUSKIN, *Sesame and Lilies;* JOSEPH ADDISON, "The Lord My Pasture Shall Prepare;" H. W. BAKER, "The King of Love My Shepherd Is;" W. W. HOW, "Lord Thy Children Guide and Keep;" E. C. CLEPHANE, "There Were Ninety and Nine;" PAUL LAURENCE DUNBAR, "O Li'l Lamb;" SARAH PRATT MCLEAN GREENE, "De Sheepfol'" (the last two are in E. C. STEDMAN'S *American Anthology*).

4. The Good Shepherd in art.

Paintings by PLOCKHORST, MOLITOR, CARL SCHÖNHERR, and others. For reproduction and comment on these, see list of books, etc., given in paragraph 33. See also UNDERWOOD, Stereograph No. 6, "By the Side of Still Waters."

CHAPTER XXVI

DISCOURSES IN PEREA

208 (§ 93).	**Discourse on Prayer.**	**Luke 11:1–13.**
209 (§ 94).	**Discourses against the Pharisees.** [Matt. 12:22–45.] [Mark 3:22–30.]	**Luke 11:14–54.**
210 (§ 95).	**Teachings Concerning Trust in God and Coming Judgment.**	**Luke, chap. 12.**
211 (§ 96).	**The Galileans Slain by Pilate.**	**Luke 13:1–9.**
212 (§ 97).	**The Woman Healed on a Sabbath.**	**Luke 13:10–21.**
213 (§ 98).	**The Question whether Few Are Saved.**	**Luke 13:22–30.**
214 (§ 99).	**Reply to the Warning against Herod.**	**Luke 13:31–35.**

208 (§ 93). **Discourse on Prayer.—Luke 11:1–13.**—This section falls into two divisions: (1) the Lord's prayer; (2) arguments for answers to prayer drawn from human experience. *Vs. 1.* The exact time and place we cannot fix. Notice that the request is suggested by two facts, the (often-repeated) example of Jesus and the instruction of John, formerly the teacher of some of the disciples of Jesus. *Vs. 2*, "when ye pray": these words do not mean that one should always use the following phrases, but that one should pray in the spirit and for the kind of things here indicated. What these objects of prayer are may be seen by an analysis of the prayer. They are: (1) a universal recognition of God's presence and character; (2) the establishment of fraternal human relations through the better relations of men to God; (3) the satisfaction of legitimate physical needs; (4) personal fellowship with God through the forgiveness of sins; (5) protection from temptation. *Vs. 5* introduces the first of two arguments in favor of prayer. The first is drawn from the ordinary experiences of neighbors. *Vs. 11* introduces the second argument. It is drawn from the impulses of human fathers. They cannot mock their children. (The stone resembled somewhat the loaf of bread.) Notice how Jesus thus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men.

209 (§ 94). **Discourses against the Pharisees.—Luke 11:14–54.**—Vss. 14–26 and 29–32 are parallel to passages in Matthew and Mark which are treated in paragraph 133. *Vss. 27, 28.* Cf. notes on Mark 3:35 in paragraph 134, and on John 8:33–44 in paragraph 188. *Vss. 33–36* mean that God has endowed every man with

an inner spiritual light and that if this is unobscured (vs. 33) and normal ("single," vs. 34) his whole being will be illumined and he will respond to the appeal of Jesus without any startling external sign (vs. 29). *Vss. 37–41.* For a similar discussion with the Pharisees see § 69 and paragraph 158. *Vs. 42* introduces the first of a series of severe criticisms upon Pharisaism. While rightfully applying the Jewish law of tithing (i. e., giving a tenth; see Deut. 14:22), the Pharisees had allowed a regard for insignificant prescriptions to blind them to the fundamental moral principles of the law. *Vs. 44,* "tombs which appear not," etc.: there was nothing more ceremonially defiling than a corpse. Cf. Num. 19:16. By his comparison Jesus implies that the teaching of the Pharisees was likely to injure people without their being aware of it. *Vs. 45,* "lawyers": professional interpreters of the Jewish law. *Vs. 46;* cf. Acts 15:10. That for which Jesus censures the lawyers is the besetting sin of all legalists in religion. Cf. paragraph 36. *Vss. 47, 48.* Killing the prophets and building tombs for them is a division of labor! The words are sarcastic. If the Pharisees had really been seeking to honor the prophets, they would have observed their insistence upon the inner life and justice and mercy, rather than forms. Cf. I Sam. 15:22; Ps. 51:6, 7; Joel 2:13; Micah 6:8. *Vs. 53.* The scribes and Pharisees hope for something treasonable or some expression that will hurt him with the people. *Vs. 54,* "laying wait for him": note that in their vindictive hatred they add treachery to violence; cf. John 10:31.

210 (§ 95). **Teachings concerning Trust in God and Coming Judgment.—Luke, chap. 12.**—*Vs. 1,* "to say unto his disciples first of all": almost the whole of this chapter is uttered with the immediate practical purpose of strengthening and comforting his disciples in their strenuous, self-sacrificing service for him. Cf., however, vss. 13 and 54. The chapter is a collection of sayings spoken from time to time as occasion called them out. It consists of warnings against devotion to self-preservation and the pursuit of wealth (vss. 1–21); exhortations to trust the heavenly Father under all circumstances (vss. 22–34), and to be active and faithful in the service of the kingdom (vss. 35–48); a forecast of the struggles resulting from a devotion to the principles of the kingdom of God (vss. 49–53). Key verses for these various topics are 6, 7; 15; 27; 35; 51—great verses which have molded

the thoughts and inspired the hearts of Christians through the ages.

Specially notable in this chapter is the concreteness of Jesus' teaching. Dealing with ideas highly spiritual and essentially new to those accustomed to the dry and formal legalism of the Jewish teachers, he finds familiar objects and actions to make every truth plain—the housetops, the sparrows, the hairs of the head, etc.

211 (§ 96). **The Galileans Slain by Pilate.—Luke 13:1-9.**—We have no certain information as to the two incidents referred to but we know that conflicts often occurred between the turbulent and fanatical Jews and the Roman governors, including Pilate. Such conflicts were especially common when crowds came up to the feasts inflamed with religious zeal, and sometimes occurred even in the temple inclosure. During the great feasts a specially large garrison of Roman soldiers was kept in the Castle of Antonia in the northwestern part of the temple inclosure. See plan of temple, p. 80; Josephus, *Antiquities*, xvii, 9, 3; *Jewish War*, ii, 9, 4, and especially Acts 21:30-40. *Vs. 1*, "The Galileans whose blood Pilate had mingled with their sacrifices"—i. e., Galileans who were slain in Jerusalem while they were offering sacrifices—were in all probability Galilean Zealots who were stirring up rebellion in the capital city. As Galileans they would not have been subject to Pilate unless they had come into Judea, and they would probably not have been disturbed by him, had they been conducting themselves quietly. The charge against Jesus (Luke 23:2) is probably a reflection of what had really been done on previous occasions by other Galileans. With the ambition of the Zealots to drive out the Romans and bring in the kingdom of God as they conceived of it, by force of arms, Jesus had no sympathy. It is probable that he intended by his words at this time not simply or chiefly, as in John 9:2, 3, to teach his hearers that exceptional sufferings did not prove exceptional sin, but rather to warn them that they were equally guilty with those who had already been put to death, and that if they did not turn from their foolish and wicked attempt to set up the kingdom of God in strife and bloodshed, not simply a few of them but the nation would perish. This warning fell on deaf ears and in the Jewish war of the years 66–70, what Jesus had warned them of actually came to pass.

Vss. 6–9 contain a parable illustrating the longsuffering of God, but his inevitable punishment of a nation that does not meet its responsibilities.

212 (§ 97). **The Woman Healed on a Sabbath.—Luke 13:10–21.** —*Vs. 11*, "a spirit of infirmity": a reflection of the Jewish belief that disease was to be referred to demons. *Vss. 14–16* contain another of the unanswerable arguments of Jesus against the pharisaic observance of the Sabbath. He shows that it is a day which no act of mercy can desecrate. Cf. paragraph 113. *Vs. 17.* Note the sharp contrast between the attitude of the scribes and Pharisees and that of the multitude, whose favor shown to Jesus doubtless quickened the envy and animosity of their former religious leaders. On vss. 18–21, see paragraph 135*b*, 3.

213 (§ 98). **The Question whether Few Are Saved.—Luke 13: 22–30.**—*Vs. 22*, "through cities and villages, teaching": cf. Luke 10:1; 13:10 and note the distinct evangelistic purpose of the journey through Perea in contrast with the retirement of the preceding period devoted to teaching the Twelve; cf. Mark 9:30, 31. "Journeying on to Jerusalem": the other purpose of the journey; cf. Luke 9:51. His own peril and approaching death do not absorb the thoughts of the Good Shepherd. He must "call his own sheep" in Perea. Cf. John 10:3. *Vss. 23–30.* The question as to how many should be saved, i. e., join the messianic kingdom, receives from Jesus an answer involving: (1) the intimation that, as a matter of fact, few were seeking to enter the kingdom (vs. 24); (2) the exhortation to seek to enter the kingdom before it is too late (vss. 24, 25); (3) emphasis upon the fact that privilege does not diminish obligation (vss. 26, 27); and (4) the prophecy that, to their fearful disappointment, the Jews would not possess the kingdom which they supposed would be theirs (vss. 28–30). The figure is that of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host.

214 (§ 99). **Reply to the Warning against Herod.—Luke 13:31–35.**—*Vs. 31*, "Herod": i. e., the tetrarch. Cf. paragraph 151. This conversation therefore must have taken place either in Galilee or Perea. "Would fain kill thee": we have no other information to this effect, but rather to the contrary (Luke 23:8). At the same time, Herod might very well have thought of Jesus as a dangerous successor of

John the Baptist. The words of the Pharisees, whether a part of a plot or not, seemed intended to induce Jesus to leave the tetrarchy of Herod, and to go into Judea where the hierarchy had more power and could more easily arrest him (cf. vs. 17 above). Jesus saw the danger that threatened him, and refused to hasten his fate and to leave his work unfinished. The sadness of the lament over Jerusalem (vss. 34, 35) is intensified by these circumstances. There were never more cutting words than those of the last clause of vs. 33. The one fatal place for the messenger of Jehovah was in the center of Jehovah-worship. Outside of Jerusalem a prophet was safe! Notice again Jesus' supreme trust in his divine mission. Incidentally (vs. 34, "how many times," etc.) we have a hint of visits made by Jesus to Jerusalem, but such visits during his ministry are mentioned only by the Fourth Gospel; cf. John 2:13; 5:1; 7:2, 10; 10:22.

Note throughout Luke, chaps. 11, 12, 13, how Jesus takes incidents and questions which to many were insignificant or irrelevant and makes them the occasion of teaching truth most fundamental, and pertinent to the time.

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215. **Questions and Suggestions for Study.**—In studying the teaching of Jesus one should first of all distinguish between the form of a saying (which is often that of Hebrew poetry) and its real content. On the study of parables, see paragraph 136. Many foolish interpretations have sprung from giving too much prominence to single words and figures of speech.

(1) What are the chief classes of things for which Jesus taught his disciples to pray? (2) Give the exact words of the Lord's Prayer which ask for each of these classes of things. (3)* What arguments does Jesus use to prove that God will answer prayer? (4) What elements in man's nature must in some way resemble elements in God's nature? (5) How, then, may we grow more like God? (See Matt. 5:43–48.)

(6) How far is a man responsible for the inner light that God has given him? (7) What will this light do for him? (8) What were the circumstances under which Jesus accused the Pharisees of hypocrisy? (9)* What is the charge he brought against them in Luke 11:42? (10) Are Christian people ever guilty of the

same error? (11)* What did Jesus say about the lawyers in vs. 46? (12) Are educated people today liable to the same charge? (13) If so, how would Jesus say they could avoid it? (See John 3:3–6.) (14) Quote some expression from a Hebrew prophet which is directly opposed to the spirit of the Pharisees.

(15) What illustrations does Jesus use to show the all-embracing love of God? (16)* What is it to "confess" Jesus? (17) What does Jesus teach in Luke 12:13–34 about getting rich? (18)* What about the responsibility of Christians in Luke 12:35–48? (19) If Jesus brings the suffering and division described in vss. 49–53 into the world, how can he be called the "Prince of Peace"? (20) What do you think was the principal purpose of Jesus in uttering the teachings of chap. 12? (21) Select and commit to memory four or five famous verses which summarize the various teachings of this chapter.

(22)* What does Jesus teach in Luke, chap. 13, about the relation of suffering and sin? (23) What about God's attitude toward a nation that is not living up to its privileges and responsibilities?

(24)* What is Jesus' position as to doing good on the Sabbath? (25) What was that of the Pharisees?

(26) Describe the figure Jesus uses in Luke 13:22–30 to set forth the conditions of entrance into the kingdom of God. (27) What is the great prerequisite? (See vss. 25–27.) (28)* Who does Jesus predict will enter the kingdom?

(29)* What danger would have threatened Jesus if he had fled from Herod? (30) What evidence have we that Jesus forecast the future accurately? (31) Why did Jerusalem kill the prophets?

(32) How did the whole Perean ministry show the self-forgetful love of Jesus? (33) Give passages which show his popularity with the people at this time. (34) What unfriendly acts of the scribes and Pharisees are mentioned in Luke, chaps. 11, 12, 13?

216. **Constructive Work.**—Write chap. xxvi of your "Life of Christ," noting especially the teaching of Jesus as to (1) prayer, (2) wealth, (3) loyal vigilance, (4) self-sacrifice, (5) trust in the fatherliness of God.

217. **Supplementary Topics for Study.**—1. The great dinners of the Jews.

EDERSHEIM, *Life of Jesus*, Vol. II, pp. 205–11.

2. A comparison of the passages from Luke used in this chapter with similar passages in Matthew and Mark.

The parallel columns and footnotes of STEVENS AND BURTON'S *Harmony* will make this easy.

3. The qualities as a teacher which Jesus displays in Luke, chaps. 11, 12, 13.

CHAPTER XXVII

DISCOURSES IN PEREA (*Continued*)

218 (§ 100).	**Discourse at a Chief Pharisee's Table.**	**Luke 14:1–24.**
219 (§ 101).	**Discourse on Counting the Cost.**	**Luke 14:25–35.**
220 (§ 102).	**Three Parables of Grace.**	**Luke, chap. 15.**
221 (§ 103).	**Two Parables of Warning.**	**Luke, chap. 16.**
222 (§ 104).	**Concerning Forgiveness and Faith.**	**Luke 17:1–10.**

218 (§ 100). **Discourse at a Chief Pharisee's Table.—Luke 14: 1–24.**—*Vs. 1.* It is interesting to note that Jesus did not refuse to dine with the Pharisees though he knew they viewed him with dislike and suspicion. But with impartiality he dined also with publicans and "sinners," and this the Pharisees resented. See Luke 15:2. "On a Sabbath": the Jews often feasted on the Sabbath. "Watching him": probably with suspicion as well as curiosity. *Vs. 4.* The Pharisees apparently were ashamed to air their heartlessness, or, on the other hand, were too morbidly conscientious to say it was lawful thus to break the Sabbath. *Vs. 5.* Jesus here makes use of his favorite method of attack upon pharisaic pedantry, the appeal to the exceptions made by the rabbis themselves. Cf. Luke 13:15.

Vss. 7–11 are best understood by a reference to the habits of the Jews at elaborate feasts, to which an entire village might be invited. The guests were assigned seats (see New Version) in accordance with their social importance, the most honored being within the house on the raised platform, and the others being given places in the house and the court, while the beggars and the dogs disputed over the fragments in the streets. Unless especially conducted by the host, each guest would take his place according to his own estimate of his importance in the social scale. Jesus uses this social custom as an illustration of the advantages accruing to the man of small pretensions. *Vss. 12–14* contain advice for hosts. Here, as in so many of the say-

ings of Jesus, we must make allowance for the form of the statement (paragraph 215, first part). Jesus is not condemning family meals or dinner parties composed of one's friends, but is rather teaching that hospitality should not become a means of selfish advancement and should be extended to those upon whose repayment one cannot count.

Vss. 15–24 contain a parable suggested by the complacent remark of vs. 15. Jesus apparently saw that the speaker judged that the Jews would unquestionably have a share in the "great feast" of the kingdom. The parable was intended to show that no people had a monopoly of the divine favor. On the general principle of interpreting the parable, see paragraph 136. It is customary among the Arabs to send out two invitations to a great feast, one several days before the event and one on the morning of the appointed day. If the guest disregards the second invitation, it is deemed a deadly insult.

219 (§ 101). **Discourse on Counting the Cost.—Luke 14:25–35.**—The illustrations of Jesus here contained were intended to prevent the multitudes from taking him as the Christ of their mistaken hopes. As such he would have been expected to give them only pleasures. The kingdom of God, Jesus tries to get them to see, involved sacrifice, and no man should undertake to join it unless he was ready to endure suffering. His words, therefore, are a plea for calm forethought on the part of any person who is considering really becoming his disciple. Cf. Luke 9:57–62.

220 (§ 102). **Three Parables of Grace.—Luke, chap. 15.**—The three parables contained in this chapter have one teaching in common: God rejoices at the repentance of any man, be he never so humble or depraved. The occasion of the teaching is given by Luke in vss. 1, 2. To appreciate the attitude of the Pharisees, see John 7:49. The elements to be noted in each parable are: (1) something apparently of inferior value is lost, (2) is found, and (3) its recovery is a source of joy. *Vss. 3–7.* Note the comparatively little worth of one sheep in a flock of a hundred, the effort made for its recovery, the celebration at its rescue, and the analogy drawn by Jesus. *Vs. 5,* "he layeth it on his shoulders, rejoicing": it is thus that the Good Shepherd (John, chap. 10) is represented in the early Christian art of the catacombs at Rome; see Farrar, *The Life of Christ as Represented in Art,* pp. 37–49.

The infant Church! of love she felt the tide
Stream on her from her Lord's yet recent grave.
And then she smiled; and in the Catacombs,
With eye suffused but heart inspired true,
On those walls subterranean, where she hid
Her head 'mid ignominy, death, and tombs,
She her Good Shepherd's hasty image drew.

—MATTHEW ARNOLD.

And this picture of Jesus has not lost its power over the heart of the modern church. Witness the popularity of the hymn, "The Ninety and Nine."

Vss. 8–10. This parable becomes a little more intelligible when one recalls the windowless houses of the masses in Christ's time, and the habit among poor women of wearing their little fortunes strung about their heads.

Vss. 11–32 contain perhaps the choicest parable spoken by Jesus. But it is a parable, and is not to be treated in any other way than the other two. It cannot safely be used to illustrate more than the same inestimable teaching as to God already given in vss. 7 and 10. But, at the same time, it is far more eloquent than either of the other two parables. It is a son that was lost, a father that rejoiced. *Vs. 12*, "give me the substance," etc.: it was customary for an aging father to divide his property among his sons before his death. The younger son was, therefore, asking only that the act be anticipated in his case. He would have received one-third of the estate (Deut. 21:17). *Vs. 16*, "husks": the horn-shaped pods of the carob tree. *Vs. 17*, "came to himself": the father could not find him, for he was lost, but the son, unlike the sheep or coin, could find himself. Note the consistency of the portrait: the very physical craving that had led him through extravagance into misery now leads him toward home. *Vs. 20.* The father's impulsive forgiveness and joy (vs. 23) mark the culmination of the parable. *Vss. 25–32*, with their striking portrait of a selfish, Pharisee-like man's inability to think of anyone but himself or see anything but the dark past of his brother, only made the father's love and gladness over the recovered son the more attractive. And God loves like the father.

221 (§ 103). **Two Parables of Warning.—Luke, chap. 16.**—Both of the parables in this passage are concerned with the right use

of wealth (cf. especially vs. 14). The Parable of the Unjust Steward enforces the power of wealth to make friends. The illustration chosen is that of the agent of a landed proprietor ("lord") who is about to be discharged for dishonest practices. *Vs. 6*, "Thy bond": probably better "lease," in which the amount stipulated was evidently paid in kind; "write fifty": i. e., write fifty in the lease instead of the hundred mentioned in the first part of the verse. By thus reducing the rent the agent would claim a share in the gain accruing to the tenant (vs. 4). *Vs. 8*, "his lord commended the unjust steward": the commendation does not make the man's action honest, but simply calls attention to the fact that the agent had prudently used property to gain friends. *Vs. 9*. Note carefully the reading of the New Version; "mammon of unrighteousness": treasure or property, called "of unrighteousness" because the prevailing use of wealth is unrighteous; so we use "filthy lucre" as a general term for money; "into the eternal tabernacles": i. e., into permanent shelter and support. Cf. "into their houses," vs. 4. Property, Jesus says, should be wisely used by his disciples, but not for merely selfish ends ("eternal tabernacles") or by dishonest means. The last point is enforced strongly in vss. 10–13, in which Jesus, by way of correcting any possible misunderstanding of his illustration, shows that the use of wealth is an indication of character, and that under all circumstances it must be so used that by its aid one may the better serve God (vs. 13). Wealth like prudence (vs. 8) is to be at his service.

Vss. 14–18 are a collection of sayings of Jesus not closely connected in thought. Note the contempt shown by the Pharisees for the teaching of Jesus as to the right use of wealth, and his terrible accusation of wilful hypocrisy (vss. 14, 15), both in the use of money and in the matter of divorce (vs. 18). Cf. Matt. 5:17–20, 27–32; Mark 7:11–13. On vs. 16, see paragraph 127*b*.

Vs. 19–31. In this parable Jesus teaches the penalty of a selfish use of wealth. It is intended to set forth the certain punishment of such a use, but its details are, of course—just because it is a parable—not to be taken literally. *Vs. 23*. At this point begins the use of terms and ideas as to the future life current among the Jews. Their use by Jesus was in line with his constant adaptation of truth to the minds of his hearers (paragraphs 135*a*, 140, 4) and by no means

warrants our taking this story as a true picture of the future life. *Vs. 25* contains one of the chief elements in the story, *vss. 27–31*, its application to the people. The teaching is: Moses and the prophets alike taught the duty of caring for the poor. If the Jews did not follow such teachers, their case was hopeless. Nothing could lead them to more generous action—not even a man sent back from death. Thus does Jesus answer the scoffings of vs. 14. Wealth selfishly used brings not only misery in this world to those who are poor, but misery in the next to the selfish rich.

222 (§ 104). **Concerning Forgiveness and Faith.—Luke 17:1–10.** —*Vss. 1–4.* Jesus here insists on two great elements of his teaching: the sin of making the moral life harder for others (cf. Matt. 18:6, 7; Mark 9:42) and the duty of forgiveness. *Vs. 3*, however, makes it plain that Jesus does not intend that the most forgiving person shall blind himself to the fact of sin. In *vss. 5–10* are contrasted two opposite conceptions of religion. *Vss. 5, 6* set forth that of Jesus himself, faith; and *vss. 7–10* that of the Pharisees, fulfilment of commands. To live the ideal life taught by Jesus, one needs to have within oneself an active principle which will prompt to deeds, rather than to submit to a lawgiver who will enforce the precise rule of the hour. In the man of faith there is a power which is immeasurable; in the man of mere obedience, ability simply to perform tasks.

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223. **Questions and Suggestions for Study.**—(1) What was the objection of the Pharisees to Jesus' healing a man on the Sabbath? (2)* How does Jesus justify his act of mercy? (3)* What virtue does Jesus enforce by his words about finding one's seat at a dinner? (4) Should one be humble for the sake of being humble? If not, why should one be so? (5)* What does Jesus teach about the real nature of hospitality? (6) What parable does Jesus use to teach who will become members of the kingdom of God? (7) In the parable who are represented by the man who made the supper, the invited who made excuses, the poor, and the maimed?

(8) How does Jesus enforce the need of counting the cost before following him? (9) What is the relation of self-sacrifice to love?

(10)* What truth do the three parables of Luke, chap. 15, teach? (11) What different aspects of this truth does each parable illustrate?

(12) Show that the attitude of the Pharisees was that of the elder brother. (13) Recall other sayings of Jesus in which God's love is taught.

(14)* Give the Parable of the Dishonest Steward and point out the one truth that it illustrates. (15) How does Jesus guard the parable from being interpreted as commending dishonesty? (16)* What was the attitude of the Pharisees toward the teaching of Jesus as to the right use of wealth? (17) Contrast the attitude of Jesus toward the law with that of the Pharisees. (18)* How does Jesus illustrate the misery that comes from a selfish use of wealth? (19) How the fact that poverty is not the worst evil in life?

20) How does Jesus show that he would not have readiness to forgive make us look lightly on sin? (21) How does the feeling of the man of faith toward duty differ from that of the Pharisee?

224. **Constructive Work.**—Write chap. xxvii of your "Life of Christ," bringing out clearly:

1. His criticisms on the Pharisees.
2. His intense love toward the humble and the lost.
3. His teaching on the right use of wealth.

225. **Supplementary Topics for Study.**—1. The laws of inheritance among the Jews.

See HASTINGS, *Dictionary of the Bible*, article "Heir."

2. The teaching of Jesus as to wealth.

MATHEWS, *Social Teaching of Jesus*, chap. vi; PEABODY, *Jesus Christ and the Social Question*, chaps. iv–vi.

3. The dangers to which religious people are exposed as illustrated by references to the Pharisees in this chapter.

4. Reference in the gospels to specific occasions on which Jesus dined with Pharisees; on which he dined with publicans and sinners.

CHAPTER XXVIII

THE RAISING OF LAZARUS, AND ITS EFFECT ON THE JEWS

226 (§ 105).	**The Raising of Lazarus.**	John 11: 1–46.
227 (§ 106).	**The Withdrawal to Ephraim.**	John 11:47–54.

226 (§ 105). **The Raising of Lazarus.—John 11:1–46.**—The narrative of the raising of Lazarus falls into four parts: (*a*) the mes-

sage to Jesus and the conversation of Jesus with his disciples, vss. 1–16; (*b*) the conversation between Jesus and the two sisters, vss. 17–37; (*c*) Lazarus called forth from the tomb, vss. 38–44; (*d*) the effect on the Jews, vss. 45, 46.

Vs. 1, "Bethany": a village on the eastern slope of the Mount of Olives, now known as El ᶜAzarîyeh, and as vs. 18 says, fifteen furlongs, a little less than two miles, from Jerusalem. See more fully in paragraph 248; also Underwood, Stereograph No. 27. *Vs. 2* refers to the event of John 12:1–3. *Vs. 6*, "he abode at that time two days": perhaps prayerfully considering whether he ought at this time to risk his life by going so near Jerusalem. See John 10:31; 11:8. The most noteworthy element of this part of the narrative is Jesus' expression of confidence that he could be in no real danger while he was in the path of duty (vss. 8–10). The "twelve hours in the day" are the symbol of a man's appointed time of work, during which his path of duty is plain before him. While they last he need not stumble. It is only when he undertakes to go forward with no light of conviction on his path—in other words, turns aside from the path of duty—that real danger begins. *Vs. 15*, "to the intent ye may believe": i. e., believe more perfectly, grow in faith. Cf. John 2:11 and Matt. 5:48. *Vs. 16*, "that we may die with him": a most interesting indication of that growth in faith and loyalty which Jesus had been persistently cultivating in the Twelve. Cf. the preceding verse and paragraphs 102*a*, 120*a*. This personal devotion, in spite of grave errors mental and moral (cf. Mark 10:35–45), gave promise for the future. It must have been inexpressibly comforting to Jesus while he was meeting the malignant hatred of his foes.

In his conversation with the sisters (vss. 17–37) the effort of Jesus is directed toward convincing them that in him is the power of eternal life, and in faith in him the guarantee of it. They already believe that he is the Christ (vs. 27), that he can cure sickness and so prevent death (vss. 21, 32), and Martha has at least a hope that God will in answer to his prayer raise up the dead, anticipating that resurrection of the last day for which she looks (vs. 24). But Jesus would have her see that for him who has faith in him the victory is already achieved; that life in him is itself and in its nature eternal life, of which death is but an insignificant interruption (vss. 25, 26). Fellowship with God

is the basis of eternal life (John 17:3), and faith in Jesus creates such fellowship.

Vss. 38–44, which relate the raising itself, illustrate the sympathy of Jesus with sorrow, and indicate the conditions under which he wrought all his deeds of power. See especially vs. 41, and cf. John 5:19 ff. In vs. 41, "thou heardest me" (not "thou hast heard me") may refer to the communion with God suggested in note on vs. 6. The narrative as a whole exhibits the sympathy of Jesus and sets forth his teaching that for one who has faith in him, and so fellowship with God, life is unbroken and death but an incident in an endless life.

Strong son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith, and faith alone, embrace
Believing where we cannot prove;

Thine are these orbs of light and shade;
  Thou madest life in man and brute;
  Thou madest death; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
  Thou madest man, he knows not why;
  He thinks he was not made to die;
And thou hast made him: thou art just.
—TENNYSON, "In Memoriam."

227 (§ 106). **The Withdrawal to Ephraim.—John 11:47–54.**—*Vs. 47*, "the chief priests therefore and the Pharisees": the chief priests being mostly Sadducees (Acts 5:17), this coalition was a union of two elements which were usually antagonistic to one another, though there were representatives of both parties in the Sanhedrin. Up to this time the opposition to Jesus in Jerusalem had come from the Pharisees, though Matthew mentions both parties as opposing him in Galilee (Matt. 16:1). Now they unite against him in Jerusalem also, and (vs. 53) from this time seek to compass his death. The reason for opposing him, given in vs. 48, is a political one, and as such seems to reflect the thought of the Sadducees, though the Pharisees also, unlike the Zealots, were averse to a revolution. What both alike feared was a messianic movement, which the Romans would treat as treason. The words of Caiaphas, vss. 49, 50, are, as an expression of

his thought, those of the sheerest worldly wisdom. Rejecting instantly the policy of letting Jesus alone, by which they might possibly incur the displeasure of the Romans, he proposes to put him out of the way, judging it every way better to sacrifice one man than to risk the peace of the nation. To the evangelist the words so appropriately and exactly describe the actual mission of Jesus that he can only account for them as spoken by inspiration, itself to be accounted for by the sacred office that Caiaphas held. The conception of the high priest as the medium of divine communication, and the idea of unconscious prophecy, both belong to Jewish thought.

"The Jews" among whom Jesus walked no more (vs. 54) are probably those of Jerusalem. The city of Ephraim (vs. 54) to which he retired is probably the Ophrah (Josh. 18:23) and Ephron or Ephrain (II Chron. 13:19) of the Old Testament, the probable site being at Et-Taiyibeh, about four miles northeast of Bethel. (See Robinson, *Bib. Researches*, Vol. I, p. 447; Smith, *Historical Geography*, p. 352; and Bible Dictionaries.) Jesus had faced necessary danger to come to Bethany, risking his life for his friends, but this task done he retires, assured, no doubt, that the time had not yet come for the accomplishment of his final task in his own death. Cf. John 11:9, 10.

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228. **Questions and Suggestions for Study.**—(1) Where is Bethany? (2) What other place of the same name is mentioned in this gospel? (3)* What previous mention has there been of the family at Bethany? (4) Where are they mentioned later? (5) What reasons were there for and what against Jesus' going to Bethany? (6) Relate the conversation of Jesus with his disciples when they heard the news that Lazarus was sick. (7) How was Thomas willing to show his loyalty? (8) Which comes first, personal attachment to a leader or understanding of the truth he stands for? Why? (9)* State the important principle which Jesus expressed concerning duty and danger. (10) Suggest modern applications of this principle. (11) Relate the conversation between Jesus and the two sisters. (12) In what respect are the words of the two sisters the same? (13)* What great truth was Jesus endeavoring to impress upon their minds? (14) Commit to memory vss. 25 and 26. (15) On what can we rest our hope of a blessed immortality? (16) How did Jesus

show his dependence on God? (17)* What use does Jesus make of this whole event? Cf. vs. 42. (18) Make a list from this whole story of expressions which show Jesus' love and sympathy.

(19)* What was the twofold effect on the Jews of the raising of Lazarus? (John 11:45, 47 ff.) (20) Whose thought does vs. 48 express? Explain it in the light of the political status of Palestine. (21)* What did Caiaphas mean by his words in vs. 50? (22)* What great truth does the evangelist find in the words? (23) Had Jesus himself perceived and expressed this truth? If so, where? (24) To what place did Jesus withdraw? (25) What motive led him to do so? (26) If, as has already appeared, Jesus had before this foreseen that his death was necessary, why did he at this time retire from danger? (27)* In what attitude toward his own death does Jesus appear in this whole chapter?

229. **Constructive Work.**—Write a brief account of the raising of Lazarus (chap. xxviii), showing his feeling toward the family at Bethany and bringing out the use which Jesus made of the events, and the relation of them, in his mind and in fact, to his coming death.

230. **Supplementary Topics for Study.**—1. The differing attitudes of the Pharisees and Sadducees respectively to Jesus; the ground of the opposition of the Pharisees to him; and that of the Sadducees.

2. The several instances of Jesus' raising persons from the dead; the gospels that record each; the distinctive characteristic of each.

3. Jewish customs as to death and burial.

EDERSHEIM, *Sketches of Jewish Social Life*, pp. 168–75; HASTINGS, *Bible Dictionary*, under "Burial;" THOMSON, *The Land and the Book*, under "Funeral" in Index.

4. The raising of Lazarus in literature.

BROWNING, "An Epistle of Karshish, the Arab Physician;" TENNYSON, "In Memoriam," stanzas xxxi–xxxiii; EDWIN ARNOLD, *The Light of the World*, last chapter; N. P. WILLIS, *Mary and Lazarus*.

CHAPTER XXIX

FURTHER TEACHINGS IN PEREA

231 (§ 107).	**The Ten Lepers.**	**Luke 17:11–19.**
232 (§ 108).	**The Coming of the Kingdom.**	**Luke 17:20—18:8.**
233 (§ 109).	**The Pharisee and the Publican.**	**Luke 18:9–14.**

231 (§ 107). **The Ten Lepers.—Luke 17:11–19.**—*Vs. 11*, "on their way to Jerusalem . . . . through the midst of Samaria and

Galilee": see the American Revised Version, "along the borders of Samaria and Galilee." This language evidently places Jesus at some distance from Jerusalem. The actual chronological order of the events in this portion of Luke's Gospel, 9:51—19:28, is very uncertain. See paragraph 194. *Vs. 14*, "shew yourselves unto the priests": see Lev. 14:2. *Vs. 17*, "where are the nine?": their ingratitude not only deprived them of the richest blessings but brought a pang to the heart of their deliverer. *Vs. 18*, "stranger": cf. "Samaritan," vs. 16, and paragraphs 86 and 197. *Vs. 19*, "thy faith hath made thee whole": the incident illustrates again the principle, repeatedly exemplified in the gospels, "according to your faith be it unto you." Cf. paragraphs 143, 144. What men believed (cf. vs. 14, last half) Jesus could do for them, he wrought; for the nine who believed he could heal leprosy, physical healing; for the tenth who was quickened through gratitude to a larger faith, a corresponding spiritual blessing. Men's faith never outran, never outruns, the ability of Jesus, or God's willingness, through him, to bless them.

232 (§ 108). **The Coming of the Kingdom.—Luke 17:20—18:8.** —The first part of this section deals with the question so interesting to all Jesus' contemporaries: When will the kingdom of heaven come, and what are the signs of its coming? Jesus' first answer is that it does not come with watching for it, i. e., they will not see it who think to find it by searching for it; which is illustrated in the fact that, while they were asking when it would come, it was already present. "Within you" (vs. 21) is probably not intended to emphasize the internal character of the kingdom (true though this is in a sense to Jesus' thought), but that it is already in their very midst, i. e., "among you." By this statement Jesus corrects the false idea of the kingdom as a new political régime, to be set up on some certain day, and presents the kingdom rather as a new moral order which has already begun. Cf. paragraphs 121 and 135*b*.

Vss. 18:1–8, the Parable of the Unrighteous Judge. This parable connects itself with the coming of the Messiah, because that coming was thought of as bringing deliverance of the righteous from their oppressors. The teaching of the parable is stated in vs. 1, that men ought always to pray, and not to faint; if even an unjust judge will give justice at length, how much more certainly will the righteous

God; therefore, though he seem to be silent, men ought to trust and wait.

233 (§ 109). **The Pharisee and the Publican.—Luke 18:9–14.**—The publican, a confessed and penitent sinner, who can only cry for mercy, is more acceptable to God, possesses more that God approves, than the Pharisee, performing all the duties of morality and religion according to the strict standard of his strict sect, but lacking humility, devoid of the sense of needing anything more. The parable is an expanded form of Jesus' teaching: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). See also Ps. 51, especially vs. 17.

> The tumult and the shouting dies,
> The captains and the kings depart:
> Still stands thine ancient sacrifice,—
> An humble and a contrite heart.
> Lord God of hosts, be with us yet,
> Lest we forget,—lest we forget!
> —KIPLING, "The Recessional."

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234. **Questions and Suggestions for Study.**—(1) Tell the story of the ten lepers. (2) What is the meaning of Jesus in vs. 19? (3)* In what two respects did the tenth man differ from the other nine? (4) What is the relation between these two differences? (5)* What general principle of Jesus' relation to men does the narrative illustrate? (6) What is the effect of the expression of our gratitude upon other people? (7) What is the effect of the feeling of gratitude upon ourselves?

(8) With what question does Luke 17:20, 21 deal? (9)* Explain the meaning of Jesus' answer to the Pharisees, and the error it was intended to correct. (10)* What great truth does Jesus teach in vss. 22–37 respecting the coming of the Son of man in judgment? (11) Is such a coming to be prepared for by calculating its time, or by a right life? (12) What is the teaching of the Parable of the Unrighteous Judge (Luke 18:1–8)?

(13) Relate Jesus' parable of the Pharisee and the publican. (14)* Explain its meaning. (15) Commit to memory Luke 18:14, latter half. (16) How is the man who exalts himself humbled? (17) How may a man who is conscious of high character and good deeds

keep himself humble? I Cor. 3:4–7; 10:10–12; Luke 17:10 Matt. 23:23.

235. **Constructive Work.**—Write chap. xxix of your "Life of Christ," stating briefly the incidents and teachings of §§ 107–9.

236. **Supplementary Topics for Study.**—1. The Samaritans in the thought and the activities of Jesus.

2. The publicans in the ministry of Jesus. Contrast their relation to the Pharisees with that of the Samaritans.

3. Specific instances of gratitude or ingratitude on the part of those who received favors from Jesus.

CHAPTER XXX

CLOSING EVENTS OF THE PEREAN MINISTRY

237 (§ 110).	**Concerning Divorce.**		
	Matt. 19:3–12.	**Mark 10:2–12.**	
238 (§ 111).	**Christ Blessing Little Children.**		
	Matt. 19:13–15.	**Mark 10:13–16.**	**Luke 18:15–17.**
239 (§ 112).	**The Rich Young Ruler.**		
	Matt. 19:16—20:16.	**Mark 10:17–31.**	**Luke 18:18–30.**
240 (§ 113).	**Christ Foretells His Crucifixion.**		
	Matt. 20:17–19.	**Mark 10:32–34.**	**Luke 18:31–34.**
241 (§ 114).	**Ambition of James and John.**		
	Matt. 20:20–28.	**Mark 10:35–45.**	
242 (§ 115).	**The Blind Men near Jericho.**		
	Matt. 20:29–34.	**Mark 10:46–52.**	**Luke 18:35–43.**

237*a* (§ 110). **Concerning Divorce.—Mark 10:2–12.**—*Vs. 2*, "is it lawful": better, is it right? Of the mere legality of divorce, which was the husband's own act, not as with us that of a court, there could be no question. *Vs. 5*, "For your hardness of heart he wrote you this commandment": that is, since the Israelites of his day had not yet come to feel the wrong that was done by divorce, Moses did not prohibit but regulated it (cf. Deut. 24:1). Whether Moses did rightly and wisely in adjusting the law to the moral standards of the time Jesus does not say. He only states the fact that the law of Moses did involve such a concession. See paragraph 135*a*, last part, and Matt. 19:12, last clause. *Vs. 9*, "What God hath joined together": the principle enunciated here is that marriage is right because based on the nature of men and women as bestowed upon

them by God, and that divorce is wrong because counter to this divinely implanted nature.

237*b* (§ 110). **Matt. 19:3–12.**—*Vs. 3*, "for every cause": an addition to the question as found in Mark which changes somewhat its color. As Mark gives it, the question pertains simply to Jesus' attitude toward a statute of the Mosaic law (cf. Mark's vs. 2, "tempting him"). In Matthew it takes the form which it had in the controversies of Jesus' day. Two great teachers, both Pharisees, and living just before the time of Jesus, took opposite ground on this question, Shammai holding that a man ought to divorce his wife only if she were guilty of adultery, Hillel teaching that he might do it for anything in her that displeased him, even for burning his dinner. Jesus' answer in Matthew corresponds also to this form of the question, including the words "except for fornication" (vs. 9), by which Jesus in effect sides with the stricter view of Shammai. This exception is also found in the teaching of Jesus reported in Matt. 5:31, 32. If, as is probable, the simpler utterance found in Mark (and also in Luke 16:18) represents Jesus' teaching, he sided neither with Hillel nor with Shammai, but simply taught that all divorce was abnormal—a violation of the true idea of marriage. It was not Jesus' way to make legislative rules, but to teach fundamental moral principles, and to point out the fundamental facts that must be taken into account in applying these principles. Application to specific cases he left to others. On the principles of Jesus' teaching here, see Mathews, *Social Teaching of Jesus*, chap. iv; Burton, *Biblical World*, March, 1907.

238 (§ 111). **Christ Blessing Little Children.—Mark 10:13–16.**—*Vs. 13*, "little children": simply, "children;" the word is broad enough to cover children up to twelve years old (Mark 5:39), or perhaps older. The custom of blessing children still prevails in Palestine; see Underwood, Stereograph No. 29, "A Greek Priest Blessing the Village Children in Ramah, Palestine." *Vs. 14*, "for of such is the kingdom of God": to such it belongs; see American Revised Version and Matt. 5:3, 10. Of course, the idea that such as these compose the kingdom is also involved. The quality of childlikeness, receptivity, and trustfulness, whether found in a child or an adult, is a necessary condition of obtaining the blessing of the

kingdom. And this thought is further emphasized in vs. 15, which Matthew omits here, but gives in substance in 18:3. Vs. 16 is peculiar to Mark and is most valuable as indicating Christ's physical expression of the spontaneous joy he found in the loveliness of childhood. Jesus felt what Beecher described as "the ineffable bounty of God in little children that fill the eyes with such delight that one might for hours ask only to gaze upon them." See also Longfellow, "Children." There could perhaps be no better comment on this whole passage than an extract from the funeral address upon Henry Ward Beecher by Rev. C. H. Hall in Plymouth Church.

> On his last Sunday evening in this place, two weeks ago, after the congregation had retired from it, the organist and one or two others were practising the hymn,
>
> I heard the voice of Jesus say,
> Come unto me and rest.
>
> Mr. Beecher remained and listened. Two street urchins were prompted to wander into the building, and one of them was standing gazing up at the organ. The old man, laying his hands on the boy's head, turned his face upward and kissed him, and with his arms about the two, left the scene of his triumphs, his trials, and his successes, forever. It was a fitting close to a grand life, the old man of genius and fame shielding the little wanderers, great in breasting traditional ways and prejudices, great, also, in the gesture so like him, that recognized, as did the Master, that the humblest and the poorest were his brethren. We bid him here farewell, but to me oftenest will come the vision of him passing out of yonder door with his arm about the boys, passing on to the city of God, where he hears again the familiar voice of the Master saying, "Of such is the Kingdom of Heaven."
>
> —Abbott and Halliday, *Henry Ward Beecher.*

239*a* (§ 112). **The Rich Young Ruler.—Mark 10:17–31.**—*Vs. 17*, "there ran one to him and kneeled": the action here described indicates earnestness, enthusiasm, and sincerity and helps us to understand why Jesus loved him (vs. 21). *Vs. 18*, "why callest thou me good? None is good save one, even God": all goodness is in God, and in others only through fellowship with God. Jesus does not deny his own fellowship with God and consequent goodness, but turns the young man's thoughts from the *doing* of external acts to God and that fellowship with him, without which there is no inheritance of eternal life.

Vs. 21, "Jesus looking upon him loved him": an unveiling of

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CHRIST AND THE RICH YOUNG MAN

the heart of Christ, throbbing with desire for the help of this young man, his fellow, and not in age alone. "One thing thou lackest": even the love of Christ does not blind him to the fact that the young man's weakness is an inordinate trust in riches (vs. 24). Self-sacrificing love, shown by the giving-up of his wealth, can alone bring him into fellowship with God and thus insureieternal life. "Follow me":

> It was a love invitation. The eager desire of the young man drew from Christ this sympathy. He threw open the doors of the morning in his face and let it shine like sunrise on the young man, and loving him, he let him see that he loved him. "Come and be mine," he said. It was the opening of the harbor of the Savior's heart to the young man. Had he accepted that loving invitation, there would have been one more star in the galaxy of heroes.—HENRY WARD BEECHER, *Life of Christ*, chap. xxvii.

Vss. 23–31 are evidently suggested by the case of this young man, and deal with the possession of riches as a hindrance to entering the kingdom. *Vs. 24*, "for them that trust in riches" suggests that riches constitute such a hindrance because rich men are prone to trust in their riches and lose sight of their need of God. *Vs. 25*, "a needle's eye." The phrase is to be taken literally, not as referring to a gate thus called; the whole expression is a forcible and impressive hyperbole. *Vs. 30*, "shall receive a hundred fold now in this time": not arithmetically, but in real value to the man. Godliness is a hundred fold more profitable than selfishness, even for this life.

239*b* (§ 112). **Matt. 19:16—20:16.**—The Parable of the Laborer in the Vineyard, added here in Matthew (20:1–16), illustrates the saying, "But many shall be last that are first; and first that are last," which precedes it and follows it (19:30; 20:16). The teaching of the parable is clear in the light of this saying. God will be righteous and faithful to his promises in his awards; but he himself is judge of what each man ought to receive. To man's judgment the awards will often seem out of proportion to desert; but God himself is the righteous judge. The parable finds constant illustration in life, and its lesson is one most needful to be learned.

240 (§ 113). **Christ Foretells His Crucifixion.—Mark 10:32–34.**—*Vs. 32*, "Jesus was going before them: and they were amazed; and they that followed were afraid": evidently because of something of

intensity and determination in his manner. As from the beginning, so now Jesus contemplates his coming death with dread, yet with unflinching resolution. Cf. paragraphs 155*b*, 173. *Vs. 33*, "shall deliver him unto the gentiles": a new element not contained in previous predictions (Mark 8:31; 9:31; Luke 17:25), yet a necessary consequence of the political status of Judea, if he was not to be slain by a mob, since the Jewish court did not possess the power of life and death. Matthew's word "crucify" (20:19) is a reference to the Roman mode of punishment.

241 (§ 114). **Ambition of James and John.—Mark 10:35–45.**—*Vs. 37*, "grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory": a request which shows both that the diciples still looked for a political kingdom, and that these two at least still cherished a selfish ambition to outrank their fellow-apostles—the first an intellectual error the second a grave moral fault. *Vs. 42*, "they which are accounted to rule": officials, governors, etc. "Lord it over them": exercise arbitrary authority, ruling for their own advantage, not for the benefit of the ruled. *Vs. 43*, "but it is not so among you": Jesus reverses wholly the common conception of the business of a ruler. The ruler is to serve the ruled: eminence is to be attained by service. "Shall be your minister (servant)": see paragraph 181*a*. *Vs. 45*, "for verily the Son of man came not to be ministered unto, but to minister": the duty of the disciple Jesus enforces by his own example. It is most important to observe that in all this Jesus is setting forth himself and his conduct as the pattern of life for his disciples. This whole verse is introduced for this very purpose. Cf. Mark 8:34, 35, and the notes in paragraph 173. Jesus has one principle and purpose in life for himself and his followers.

It is inspiring to think that through the "constraining love of Christ" more than one of the "rulers over the gentiles" has been first in being "servant of all." Such was William the Silent, the Dutch hero whose "life was a noble Christian epic."

He went through life bearing the load of a people's sorrow upon his shoulders with a smiling face. Their name was the last word upon his lips, save the simple affirmative with which the soldier who had been battling for the right all his lifetime, commended his soul in dying to his great captain, Christ. The people were grateful and affectionate, for they trusted the character of their "Father William," and not all the clouds that calumny could collect ever dimmed to

their eyes the radiance of that lofty mind to which they were accustomed in their darkest calamities to look for light. As long as he lived he was the guiding star of a whole brave nation, and when he died the little children cried in the streets.—JOHN LOTHROP MOTLEY, *The Rise of the Dutch Republic*, last chapter.

242 (§ 115). **The Blind Men near Jericho.—Mark 10:46–52.**—*Vs. 46*, "and they came to Jericho": drawing near therefore to the end of his journey to Jerusalem: cf. Mark 10:32. Jericho is only fifteen miles from Jerusalem. It is five miles west of the Jordan and five north of the Dead Sea. Situated in the deep gorge of the Jordan the city is not only low but cut off from cooling breezes, and so intensely hot. Near by is the Fountain of Elisha (see II Kings 2:19–22) of which Josephus writing near the time of Christ speaks as follows:

> It waters a larger space of ground than other waters do, and passes along a plain of seventy furlongs long and twenty broad; wherein it affords nourishment to those most excellent gardens that are thick set with trees. There are in it many sorts of palm-trees that are watered by it different from each other in taste and name. This country also produces honey from bees; it also bears that balsam which is the most precious of all the fruits in that place; cypress trees also and those that bear myrobalanum; so that he who should pronounce this place to be divine would not be mistaken.—*Jewish War*, iv, 8.

See Underwood, Stereograph No. 11. *Vs. 47*, "Jesus, thou Son of David": note that Bartimaeus uses a messianic title; cf. the first verse of the Psalm of Solomon in paragraph 34. Jesus does not object to its use; the time is near when he will openly declare himself the Messiah. *Vs. 52*, "thy faith hath made thee whole": cf. paragraphs 143, 144, and 231. The blind man proved his faith by his surprising earnestness and importunity (cf. Luke 11:5–10). The throng was great (vs. 46); he was only a poor beggar, unable to reach the side of Jesus because of his blindness. There were and are great numbers of blind people in the East as needy as Bartimaeus. The crowd was unsympathetic at first (vs. 48), and yet he got the blessing he craved. It would be well to picture the scene and the narrative at its various stages, noting the graphic touches of Mark (e. g., in vs. 50), and Josephus' description of the Plain of Jericho, and reading the hymn "Jesus of Nazareth Passeth by," with Longfellow's "Blind Bartimaeus.

243. **Questions and Suggestions for Study.**—(1) What question did the Pharisees put to Jesus concerning divorce? (2) What was Jesus' answer as given in Mark? (3) Explain the form of the question and answer as given in Matthew. (4)* To what fundamental fact as to human nature does Jesus appeal as the basis of his answer in both gospels? (5) Under what circumstances may a law be less perfect than the moral sense of the law giver?

(6) Tell the story of Jesus and the children as recorded in Mark 10:13–16. (7) What words in Mark indicate that Jesus found pleasure in their presence? (8) What reason have we to be grateful for the companionship and influence of children? (9)* In what respects are they like the ideal citizen of the kingdom of God?

(10) Tell the story of the rich young ruler. (11)* What was the character of this young man? Give evidence to support your answer. (12)* Why did Jesus command him to sell all that he had and give to the poor? (13) Would Jesus give the same command to everybody? Justify your answer. (14) What is meant by "Come follow me"? (15) Is this command given to all? (16) Does Jesus condemn the possession of wealth? If not, just what is it that he declares dangerous to spiritual life? (17) How may men of wealth guard against this danger to their own souls? (18) How does the incident of the rich young ruler reveal the character and feelings of Jesus? (19) What is part of the "hundred fold" that men receive who have made sacrifices for Christ (Mark 10:29, 30)? Illustrate your answer by concrete examples. (20) What is the connection between Matt. 20:1–16 and what precedes? (21) What is the teaching of the parable in these verses as to the difference between divine and human judgement? (22) What essential likeness was there in the moral attitude of all the laborers in the vineyard?

(23) Under what circumstances and in what language had Jesus previously predicted his death? (24) What new element is there in Jesus' teaching regarding his death in Mark 10:33? (25) How is this new element related to the political condition of Judea at this time?

(26)* What two errors betray themselves in the request of James and John as given in Mark 10:37? (27) How is the evil effect of one of these errors at once illustrated? See vs. 41. (28) Can there

be united action among men without the leadership of one man? (29) Does Jesus object to leadership among men or to selfish exercise of leadership? (30)* What is Jesus' own idea of primacy? (31) What is the difference between a "boss" and a leader? (32) Show how Jesus' life illustrated this difference. (33)* Name one man of recent times who has illustrated the principles of Jesus as given in vss. 43–45, and show by events in his life how he has done it.

(34) Tell the story of Bartimaeus as vividly as possible. (35) Did Bartimaeus have simply a selfish desire for his own healing or does he show sympathy with Jesus' spiritual mission? Cf. Mark 10:48, 51, 52 and Luke 18:43. (36) What were some results, other than his physical healing, for him and for others?

(37) Name the section titles of this chapter (xxx). (38) In what chapter of Mark are these sections found? (39) In what two chapters of Matthew?

244. **Constructive Work.**—Write chap. xxx of your "Life of Christ," stating very briefly what Christ taught in each section. The incidents which accompany Christ's teaching are in this chapter specially indicative of his character, and of his feelings at the time of the incident. Show this in your narrative, and also the progress of events toward the consummation and close of Jesus' earthly life.

245. **Supplementary Topics for Study.**—1. Some literary treatments of childhood that are in harmony with Mark 10:13–16.

See, e. g., WORDSWORTH, "Intimations of Immortality," "Alice Fell," "Lucy Grey," and "We are Seven;" several poems of LONGFELLOW and WHITTIER; GEORGE ELIOT, *Silas Marner;* and many passages in the works of CHARLES DICKENS; JULIA L. SHAFTER, "The Little Child," *Harper's Magazine*, June, 1908. See also SCUDDER, *Childhood in Literature and Art;* ANNIE PAYSON CALL, *Power through Repose*, chap. xi.

2. The Christian ideal of service (rather than position or authority) in its effect on political, social, and national life.

J. W. JENKS, *The Political and Social Significance of the Life and Teaching of Jesus;* SPEER, *The Principles of Jesus;* MATHEWS, *The Social Teaching of Jesus.*

3. Jericho in the Old Testament and in the New Testament.

CHAPTER XXXI

IN JERICHO AND BETHANY

246 (§ 116). **Visit to Zacchaeus.** **Luke 19:1–10.**
247 (§ 117). **Parable of the Minae.** **Luke 19:11–28.**
248 (§ 118). **Anointing of Jesus by Mary of Bethany.**
Matt. 26:6–13. **Mark 14:3–9.** **John 11:55—12:11.**

246 (§ 116). **Visit to Zacchaeus.—Luke 19:1–10.**—*Vs. 1*, "Jericho": see paragraph 242. *Vs. 2*, "Zacchaeus, a chief publican": i. e., one who had bought the right to collect the customs in the district about Jericho. Strictly speaking, he was not a public officer, but a contractor. He doubtless sold out to others the right to collect the customs at certain points or on certain articles of commerce. *Vs. 4*, "sycomore tree": not the tree going by that name in this country, but the fig-mulberry, a shade tree of dense foliage often growing by the wayside in Palestine. Its branches come out near the ground and spread widely. *Vs. 5*, "I must abide at thy house": the rabbis would not have thought of making such a proposal. (Cf. vs. 7.) It was the helpful, fraternal spirit of Jesus that won Zacchaeus.

The sympathy of Jesus was fellow-feeling for all that is human. He did not talk to Zacchaeus "about his soul," he did not preach to him about his sins, he did not force his way into his house to lecture him, he simply said, "I will abide at thy house," thereby identifying himself with a publican: thereby acknowledging a publican for a brother. Zacchaeus a publican? Zacchaeus a sinner? Yes; but Zacchaeus is a man. His heart throbs at cutting words. He has a sense of human honor. He feels the burning shame of the world's disgrace. Lost? Yes—but the Son of Man, with the blood of the human race in his veins, is a Brother of the lost. It is in this entire and perfect sympathy with all humanity that the heart of Jesus differs from every other heart that is found among the sons of men.—F. W. ROBERTSON, *Sermons* (first series), sermon v.

Vs. 8, "Zacchaeus stood": the phrase suggests the definiteness and seriousness of his statement; it was not a passing remark. He evidently knew something of the teaching of Jesus. Perhaps the fact that everyone called him a "sinner" (vs. 7) stung him. "I give": not a reference to a past custom, but a promise for the future. On restoring goods taken by fraud, see Exod. 22:1, 4, 7; II Sam. 12:6.

Vs. 9. Notice that Jesus does not demand that he give away the other half of his property, and cf. Mark 10:21. "Son of Abraham": i. e., an "Israelite indeed" (cf. John 1:47; Rom. 2:28, 29, and paragraph 188), though despised by his fellow-countrymen. *Vs. 10.* The words of this verse are among the most precious that ever fell from lips of Jesus; all the more so because he had just shown that he meant all he said. Cf. the same teaching in paragraphs 87, 128, 220.

247 (§ 117). **Parable of the Minae.—Luke 19:11–28.**—*Vs. 11*, "because he was nigh to Jerusalem," etc.: some of the followers of Jesus evidently thought that, amid the crowds of the coming Passover at Jerusalem, Jesus would declare himself the Messiah and head a revolution. The teaching of this parable is that of patient faithfulness with its accompanying reward, as over against disloyalty with its resulting punishment. *Vs. 12*, "a certain nobleman," etc.: very possibly a reference to Archelaus and his journey to Rome to obtain a kingdom (Jos., *Ant.*, xvii, 8, 1; 9, 3; 11, 4, or any Bible Dictionary). The sight of a palace erected at Jericho by Archelaus may have recalled to Jesus and his hearers events which happened more than twenty-five years before. *Vs. 13*, "ten pounds": better, ten minae. One mina, each man's share, equaled about twenty dollars. *Vs. 23.* The attitude of the "wicked servant" would be impossible for an earnest, faithful man. *Vs. 26* is designed to fix itself in memory from its paradoxical form. It contains the core of the teaching of this parable for all men in all times and places. Consider, in the light of the whole parable, how "from him that hath not, even that which he hath" can be taken.

248*a* (§ 118). **Anointing of Jesus by Mary of Bethany.—Mark 14:3–9.**—*Vs. 3.* On Bethany, see paragraph 226. Although now a poor Moslem village of some forty rude houses, it is the largest place on the road from Jericho to Jerusalem, and so it was in Jesus' day. Cut off entirely from sight of Jerusalem by the Mount of Olives, there is nothing in the views from Bethany to suggest the proximity of a great city, and we can readily understand Jesus' selection of a spot at once so convenient and so secluded for his lodging-place during these trying days. Above all it contained three dear friends of Jesus whose affection gave him support and

joy. Read again Luke 10:38–42; John, chap. 11. "A woman": who she was is known from John 12:3. "Alabaster cruse": rather, "an alabaster." The name of the material had, like our word "glass," come to be the name of the vessel, box, or bottle. "Spikenard": a perfumed oil, the precise nature of which is uncertain. *Vss. 4, 5,* "three hundred denarii": $45, but with purchasing power of about $300. From their point of view it did seem prodigal to anoint with a perfume worth a year's wages of a laborer (cf. Matt. 20:2). But Jesus would never permit the spontaneous expression of love to be misinterpreted. Even the obligations of charity are subject to love. *Vs. 8,* "She hath done what she could": she could not keep suffering away from her Master, but she could help to prepare him for it by showing her whole-hearted devotion. The head that was to bear the thorny crown of hate was now fragrant with the spikenard of her love. *Vs. 9.* Henry Ward Beecher (*Life of Christ*, chap. xxx) thus interprets this verse: "There shall not be a child born in Christendom after my time that shall not know the value I put upon a heart-throb, an enthusiasm, a sentiment, a ministration of the soul."

248*b* (§ 118). **John 11:55—12:11.**—*Vs. 55,* "to purify themselves": see Num. 9:10. Some purifications required a week's residence in Jerusalem. *Vs. 57* shows the danger to which Jesus was exposed in going to Jerusalem; for by "chief priests and Pharisees" is probably meant the Sanhedrin. *Vs. 1,* "Therefore," carries one back to the main thought of the preceding verses, i.e., the approach of Passover. "Six days": as Passover fell on Thursday, Jesus must have arrived in Bethany on Friday. The supper probably occurred on Saturday, the Jew's Sabbath. *Vs. 2,* "Martha served": see Luke 10:40, and note that here as there the two sisters are true to their diverse natures and show their love for Jesus in different ways.

> Within this haunt of Jesus were found the two people who make the complement of religion—Martha, the type of action, and Mary, of meditation. They stand together in the great affairs of the church. St. Peter and St. John, Erasmus and Luther; both are the friends of Jesus, and the helpers of the world.—Dr. John Watson, *Life of the Master*, p. 227.

Note that the supper was not in the home of Lazarus but in that of

Simon (cf. Mark 14:3), Lazarus being a guest. The fact of the presence of Lazarus and Jesus *together* at the supper is skilfully used in the following:

> Her eyes are homes of silent prayer,
> Nor other thought her mind admits
> But, he was dead, and there he sits,
> And he that brought him back is there.
>
> Then one deep love doth supersede
> All others, when her ardent gaze
> Roves from the living brother's face,
> And rests upon the Life indeed.
>
> All subtle thought, all curious fears,
> Borne down by gladness so complete,
> She bows, she bathes the Saviour's feet
> With costly spikenard and with tears.
>
> —TENNYSON, "In Memoriam," xxxii.

Vs. 6 contains the evangelist's explanation of the question of Judas. It is in harmony with the subsequent act of Judas.

Vss. 9–11 show that the fears of the Jews as expressed in John 11:47, 48 were being realized and help us to understand the close connection between the raising of Lazarus and the death of Jesus.

249. **Characteristics of the Perean Ministry.**—There is a striking diversity in the space given to this ministry in the several gospels. Mark's record occupies one chapter, Matthew's two, while Luke's extends through ten chapters, and contains some of the most interesting events of Jesus' life and some of his most precious teachings. It is possible that Luke introduced here in addition to the events recorded by Mark, the whole of one of those earlier gospels of which he speaks in his preface (Luke 1:1–4), and that some of the events really belong to a different time. There is some uncertainty also as to how much of the record of John's Gospel belongs to this ministry. There are, however, enough events that evidently belong to this period to show clearly what its general character was.

Throughout this whole time we find Jesus preparing himself and his inner circle for the end and consummation of his ministry at Jerusalem during the coming Passover. This inevitable result of the growing rancor of the leaders of the nation is forever in his thoughts and constantly affecting his actions. He avoids for a time

collision with the bigoted Jews of Jerusalem that he may evangelize Perea which had been unreached by his previous labors. Yet he braves death in two visits to Judea that he may make every effort to win the religious center of the nation.

The great miracle of the period is the raising of Lazarus—at once a marvelous manifestation of power and love, an invitation to the most exacting Jews in Jerusalem to accept the sign and himself, and the immediate cause of his arrest and death.

The keenness of his disappointment at his rejection by the nation infuses no bitterness into his teaching. Three of his most gracious parables seem to belong to this period, viz., the parables of the Good Samaritan, the Good Shepherd, and the Prodigal Son.

This is a period of teaching, rather than of action, but there are actions and incidents in connection with some of the teaching which are of priceless worth in revealing the mind of the Master. Such are the sending out and return of the Seventy, the visits to the home at Bethany, the interviews with the rich young ruler and with Zacchaeus, the blessing of little children. See also paragraph 194.

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250. **Questions and Suggestions for Study.**—(1) What was the business and reputation of Zacchaeus? (2) What effort did he make to see Jesus and with what probable feelings? (3)* How did Jesus win him? (4) What difference between Jesus and most other men does his treatment of Zacchaeus show? (5) In what other incidents has he shown the same power over the sinful and despised? (6) How did Zacchaeus give evidence of the reality of his conversion? (7) Repeat from memory Luke 19:10.

(8) What led Jesus to tell the Parable of the Minae? (9) Give the parable. (10) What bit of local history may have given it additional interest? (11)* What is its central teaching? (12) Repeat from memory Luke 19:26 and explain the paradox which it contains.

(13) What was the attitude of the common people toward Jesus? (14) What that of the chief priests and Pharisees? (15)* How had the feelings and purposes of the latter been affected by the raising of Lazarus? (16) Just when did Jesus come to Bethany? (17)* Describe this town and tell why Jesus stayed there during the Passover week. (18) Describe the anointing of Jesus. (19) In

what did the supreme value of the act consist? (20) How was it criticized by those about Jesus? (21) How did Jesus defend it? (22) What similar "unpractical" acts of Christians in our day may be defended in the same way? (23) What did Judas say and why did he say it? (24) In what way were the sisters at Bethany complements of each other?

(25) What distinct references does this lesson contain to the coming crisis of Jesus' ministry at Jerusalem?

251. **Constructive Work.**—Write chap. xxxi of your "Life of Christ," noting the significance of the visit of Jesus to Zacchaeus and of the anointing by Mary, the purpose of the rulers of the Jews, and references to the coming crisis at Jerusalem.

252. **Supplementary Topics for Study.**—1. A comparison of Zacchaeus and Bartimaeus as to their position in life, sense of need, attitude toward Jesus, and the result of their meeting him.

2. A similar comparison between Zacchaeus and the rich young ruler.

3. A detailed comparison of the anointing of Jesus recorded in § 118 and that of § 53 (Luke 7:36–50).

253. **Review Questions.**—(1)* Name the periods of Jesus' ministry up to this point in the history. (2)* Indicate by what each of these periods was specially characterized. (3)* What was Jesus' apparent plan in respect to the evangelization of the different parts of Palestine? (4) What was the relation of Jesus to the Twelve during the Perean ministry? What truth is he now teaching them? (5) When did the Pharisees begin to oppose Jesus? (6)* What were the grounds of their opposition? (7) Trace the development of this opposition to the end of the Perean ministry.

(8) Give the main characteristics of the Perean ministry. (9) In what relation does it stand to the period that follows? (10) What contact is there between Jesus and Judea at this time? (11)* Name the miracles performed in this period. (12) Which one of these had most to do in shaping the career of Jesus? (13) Name the parables of this period. (14) Which of them is most helpful to you? (15)* Name three great themes that are repeated in these parables. (16) Repeat from memory three great passages from the teaching of this time. (17)* What characteristics of Jesus are revealed in (*a*) his

visits to Bethany, (*b*) his blessing of the little children, (*c*) his interview with the rich young ruler, (*d*) his treatment of Zacchaeus.

(18) How were the following people connected at this time with the life of Jesus: James, John, Lazarus, Bartimaeus, Zacchaeus, Mary of Bethany, the Seventy, the Samaritans, Martha, Pilate, Herod Antipas, Caiaphas, Judas Iscariot? (19) Locate and describe very briefly the following places, and tell how each was connected with the life of Jesus at this time: Chorazin, Perea, Siloam, Jericho, Jordan, Solomon's Porch, Bethany, City of Ephraim.

PART VIII

THE PASSION WEEK

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION

CHAPTER XXXII

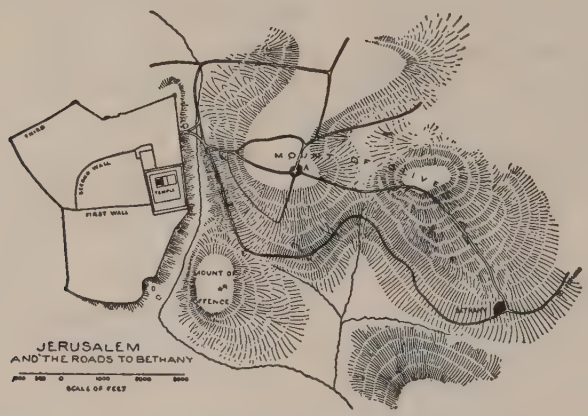
THE TRIUMPHAL ENTRY AND THE CLEANSING OF THE TEMPLE

254 (§ 119). **The Triumphal Entry.**
Matt. 21:1–11. Mark 11:1–11. Luke 19:29–44. John 12:12–19.
255 (§ 120). **The Cursing of the Fig Tree.**
Matt. 21:18, 19 [20–22]. Mark 11:12–14.
256 (§ 121). **Second Cleansing of the Temple.**
Matt. 21:12–17. Mark 11:15–19. Luke 19:45–48. [John 2:13–22.]
257 (§ 122). **The Fig Tree Withered Away.**
[Matt. 21:20–22.] Mark 11:20–25.

254*a* (§ 119). **The Triumphal Entry.—Mark 11:1–11.**—*Vs. 1*, "Bethphage and Bethany": on Bethany, see paragraphs 226 and 248*a*. Bethphage has never been certainly identified, but was on the Mount of Olives, near Bethany. *Vs. 2*, "the village": possibly Bethphage or Bethany, but quite as likely neither. "Whereon no man ever sat": i. e., young. *Vs. 3*, "the Lord": better, the Master, i. e., Jesus. "Hath need": i. e., wants him. Though Jesus does not explain himself to his disciples, his purpose is evident from Matt. 21:4, 5 and John 12:15. "Will send him hither": better, back again. Jesus promises to return the little animal. *Vss. 7–10.* It is clear that the disciples in some way regarded this act of Jesus as an opportunity to hail him as Messiah. See especially vs. 10. To "spread garments in the way" was a part of the reception given a king by enthusiastic adherents; see II Kings 9:13. There is nothing especially humble in riding on an *ass*. As compared with walking it was an entrance in state; as compared with riding on a horse, a peaceful act typical of the character of his kingdom. Cf. John 12:15; Matt. 21:5, and the context of the passage quoted, Zech. 9:9, 10; also Ps. 118:25, 26, where the word "Hosanna" is translated, "Save,

we pray." The cry was not unlike, "God save the king." On the further meaning of the act, see paragraphs 254*b*, *c*, *d*.

254*b* (§ 119). **Matt. 21:1–11.**—*Vss. 4, 5.* The quotation is from Isa. 62:11 and Zech. 9:9. The latter is the more important, and was currently regarded as messianic. The careful preparation made by Jesus (vss. 2, 3) shows that he had the prophecy in mind. He was dramatically fulfilling a messianic prophecy in order thereby unmistakably to announce his estimate of his mission as the Messiah. Hitherto Jesus had been intent upon showing his character as the



Son of man, the type of the kingdom he was founding; now that this was reasonably clear, and he had proved the faith of his disciples in him as the Christ of Jewish prophecy, he wished to make it equally clear to them and to the people generally that he, such as he was, without political ambitions, meek, self-sacrificing, loving, was indeed the Christ. For this reason he does not rebuke them when they give him messianic titles (Luke 19:39, 40), but even himself plans a public, symbolic announcement that he is the Christ. So important does he think this recognition of his kingship, that he accepts the inevitable perversion to merely material ideas of royalty. This perversion was only temporary; while there remained for the early church, and for us, the vitally essential idea of Christ as a King of Love, master of all the soul's powers and claiming undivided allegiance and loyalty.

The whole fabric of the Christian religion rests on the monarchy of Christ. There is not a man bearing the Christian name who does not in one form or another acknowledge him to be the sovereign of his soul.—F. W. ROBERTSON, *Sermons* (first series), sermon xix.

Vs. 9, "Son of David": i. e., Messiah, and in the thought of the people undoubtedly a political Messiah. But they were soon to be undeceived. *Vs. 10* makes it evident that the enthusiastic crowds were strangers in attendance on the Passover, not the people of Jerusalem. Such throngs still visit Jerusalem; see Underwood, Stereograph No. 31. See, too, John 12:12.

254*c* (§ 119). **Luke 19:29–44.**—Luke follows the account of Mark through vs. 36. *Vs. 37*, "as he was drawing nigh, even at the descent of the Mount of Olives": Stanley (*Sinai and Palestine*, pp. 186–90) shows that Luke's language corresponds exactly to the peculiarities of the southernmost of the three roads from Bethany to Jerusalem. From the point indicated one catches the first view of the city, but not yet of the temple. *Vs. 38:* cf. Luke 2:14. *Vs. 40*, "the stones will cry out": a proverb showing the impossibility of checking the enthusiasm of the disciples. They also imply that Jesus approved of religious enthusiasm. Such outbursts, however natural in the simple hearted and emotional, will often appear extravagant and ill-timed to the colder and more conventional. *Vs. 41*, "when he drew nigh": probably refers to a point on the southern shoulder of the Mount of Olives, just where the road bends sharply to the north and west, and begins the descent to the valley of Kedron. The spot affords a commanding view of Jerusalem, with the temple area in the foreground. See Underwood, Stereograph No. 30. *Vs. 42* introduces a remarkable forecast of the misery to result from the Jews' choice of war instead of the peace offered by Jesus. The two possible messianic programmes are thus brought into sharpest contrast, that of Jesus and that of the Zealots. The Jewish people preferred the latter, and Jesus, foreseeing the outcome of war with Rome, and knowing that his own peaceful kingdom was certain to triumph, laments the refusal of the Jewish people to share in it. His tears are a testimony to his love of his people and to his determination not to let the enthusiasm of the moment sweep him into a compromise with the current political messianism. He was the

Christ, but he would not be the Christ the Jews wanted. *Vss. 43, 44* contain a striking picture of what actually happened at the capture of Jerusalem by Titus in 70 A. D. "The time of thy visitation": i. e., the time when opportunity in the person of Jesus was at its gates.

254*d* (§ 119). **John 12:12–19.**—*Vs. 13*, "branches of the palm trees": the fact that the branches used were from the palm is mentioned only in John. From the use of this tree Palm Sunday, i. e., the Sunday before Easter, gets its name. Historical precedent doubtless gave form and added meaning to the reception of Jesus; see I Macc. 13:51, where we read that the entrance of Simon Maccabaeus into a conquered city was "with thanksgiving, and branches of palm-trees, and with harps and cymbals, and with viols and hymns and songs."

Vs. 16, "These things understood not his disciples at the first": they certainly understood that Jesus was the Messiah, for they had just quoted an Old Testament passage referring to him as such (see vs. 13), but it required Jesus' later experience to teach them what his messiahship really meant; cf. paragraph 254*b*, above.

The Gospel of John brings out more clearly than the others the activity at this time of three classes of people: (1) the multitude that has come to the Passover from without (see vs. 12); (2) a multitude of Jerusalem Jews (vss. 17, 18); (3) the Pharisees and other leaders (see vs. 19; also vss. 9, 11). It also makes clearer than the other gospels the connection of the raising of Lazarus with the enthusiasm attending the entry into the city. (See vss. 17, 18.)

255 (§ 120). **The Cursing of the Fig Tree.—Mark 11:12–14.**—*Vs. 12*, "on the morrow": the day after the triumphal entry, i. e., on Monday. *Vs. 13*, "if haply he might find anything thereon": as the narrative says, it was not the season of (ripe) figs and Jesus must have come in the hope that possibly he might find a few figs ripe in advance of the season. "He found nothing but leaves": not even green figs; the tree bore leaves only. *Vs. 14*, "no man eat fruit from thee henceforward forever": the fig tree which lacks figs, while having leaves, is a significant symbol of a people abundant in profession, but lacking in good works (cf. Matt. 7:19 ff.). Jesus therefore uses it to symbolize the curse that falls upon such a people.

His act is a parable, having its whole significance in its symbolic meaning.

256 (§ 121). **Second Cleansing of the Temple.—Mark 11:15–19.**—The cleansing of the temple recorded by the synoptists as an event immediately following the triumphal entry was a part of Jesus' public announcement of his messiahship. In it he was protected by the popularity shown during his public entry into the city (cf. vs. 18). *Vs. 16.* The same prohibition of the use of the temple area as a "short cut" between different quarters of the city was made by the rabbis. *Vs. 17* contains a noble protest against the prostitution of a sacred place. For some account of the practices to which Jesus objected, see the narrative of the first cleansing of the temple in John 2:13–16 and the notes upon it in paragraph 77. Matthew (21:15) adds the account of the shouting of the children in the temple. They were evidently continuing the enthusiasm of the crowds of disciples. The reply of Jesus to the objections of the scribes and priests is a distinct acceptance of the messianic title, and another expression of his approval of the openness and enthusiasm of childhood (cf. paragraphs 181*b* and 238).

When, his salvation bringing,
To Sion Jesus came,
The children all stood singing
Hosanna to His name;

Nor did their zeal offend Him,
But as he rode along,
He let them still attend him.
And smiled to hear their song.
—John King.

Vs. 18. After these events there was nothing left to the religious authorities except to bring their plot (see John 11:47–53) to its consummation as soon as possible. But their way was still closed. Judas alone, as it proved, could aid them.

257 (§ 122). **The Fig Tree Withered Away.—Mark 11:20–25.**—*Vs. 20*, "As they passed by in the morning": i. e., of the third day counting from the day of the triumphal entry as the first, viz., Tuesday. Notice the very distinct record of time and place in Mark 11:11, 12, 19, 20. "Withered away from the roots": thus showing the meaning

of the Savior's words in Mark 11:14 and emphasizing the lesson which he there taught; cf. paragraph 255. *Vs. 22*, "Have faith in God": the connection in thought is perhaps clearer in Matthew which says (21:20) that the disciples wondered at the power of Jesus as so quickly manifested in the withered fig tree. "Such power shall be yours," says Jesus, "if you have faith in God." He seems, however, to counsel the greatest care in attempting any work of destruction, like the withering of the fig tree. Their enemies must not be encountered and removed in any vindictive spirit; "whensoever ye stand praying, forgive" (vs. 25).

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258. **Questions and Suggestions for Study.**—(1) Give an account, as pictorial as possible, of the triumphal entry. (2)* What was the purpose of Jesus in planning and permitting it? (3) In what sense did it mark a new policy on his part? Cf. paragraph 157. (4) What risk of misapprehension did he run? (5)* Why was he willing to take this risk? (6) How did the *form* of the triumphal entry indicate its meaning to the Jews? (7) Locate and give the meaning of the Old Testament passages quoted by those who hailed Jesus king. (8) What part had the children in the reception of Jesus and how does Jesus express his approval of what they did? (9) How does he answer in Luke 19:37–40 a criticism upon the exuberant joy of his followers? (10) Does this incident contain any suggestion as to the fitness of outward demonstrations in religious worship? Can you suggest any principles that may guide us in approving or disapproving such demonstrations? (11) Where do we get the term Palm Sunday? (12)* How did Christ's later history explain to his disciples the real meaning of his triumphal entry? (13) What two multitudes are clearly distinguished in the narrative of the reception to Jesus? (14) What was the connection of the raising of Lazarus with this event? (15) How did the enthusiastic favor shown by the people for Jesus affect the Pharisees? (16) Why did Jesus weep over Jerusalem? (17) How might the fate of Jerusalem have been avoided?

(18) Tell the story of the cursing and withering of the fig tree. (19)* What lesson was the incident intended by Jesus to teach?

(20) Describe the cleansing of the temple. (21) Compare it, both in its similarities and its differences, with the account of the

first cleansing in John 2:13–22. (22) On the supposition that there were these two cleansings of the temple and that one occurred at the beginning, the other at the end, of Christ's ministry, what special appropriateness and timeliness was there in each? (23) If there was but one cleansing, and this occurred at the end of the ministry, is the meaning of this event in any way changed?

(24) Examine the Bible text of this whole chapter and indicate just how many times and in what connection Bethany appears.

259. **Constructive Work.**—Write chap. xxxii of your "Life of Christ," describing the entry of Jesus into Jerusalem and more briefly his cursing of the fig tree, and cleansing of the temple, bringing out clearly the significance of each as related to Jesus' presentation of himself to the nation as the Messiah.

260. **Supplementary Topics for Study.**—1. The route of the triumphal entry.

2. The ass and the horse among orientals.

3. The extent to which Jesus intentionally fulfilled prophecy.

4. A comparison of the four accounts of the triumphal entry with reference, e. g., to its route, the expressed purpose of Jesus, the actions of the people, the fulfilment of prophecy, the words and acts of Jesus.

5. The element of symbolism in the miracles of Jesus; i. e., how far and in what cases were they designed to present concretely moral and spiritual truth as well as to relieve suffering and furnish proof of Jesus' divine power?

CHAPTER XXXIII

CONFLICT WITH THE JEWISH RULERS, FORESHADOWING THE END

261 (§ 123).	**Christ's Authority Challenged.**		
	Matt. 21:23–27.	**Mark 11:27–33.**	**Luke 20:1–8.**
262 (§ 124).	**Three Parables of Warning.**		
	Matt. 21:28—22:14.	**Mark 12:1–12.**	**Luke 20:9–19.** [Luke 14:15–24.]
263 (§ 125).	**Three Questions by the Jewish Rulers.**		
	Matt. 22:15–40.	**Mark 12:13–34.**	**Luke 20:20–40.**
264 (§ 126).	**Christ's Unanswerable Question.**		
	Matt. 22:41–46.	**Mark 12:35–37.**	**Luke 20:41–44.**
265 (§ 127).	**Woes against the Scribes and Pharisees.**		
	Matt., chap. 23.	**Mark 12:38–40.**	**Luke 20:45–47**

261 (§ 123). **Christ's Authority Challenged.—Mark 11:27–33.**—*Vs. 27*, "the chief priests," etc.: the three classes here named constituted the Sanhedrin, which thus officially took up the attack on Jesus. *Vs. 28*, "these things": the reference is doubtless especially to the cleansing of the temple. *Vs. 29*, "I will ask of you one question": had their question not been insincere, as their answer to his shows it was, Jesus would doubtless have answered them very differently. Yet his answer contained also a real reply to their question. John had neither the authorization of other rabbis or the Sanhedrin, nor the authentication of signs from heaven. The character of his message was the evidence of his mission, and the people generally recognized him as a prophet (vs. 32). Cf. note on John 2:18 in paragraph 77.

262*a* (§ 124). **Three Parables of Warning.—Mark 12:1–12.**—The parable here given has to do with the kingdom of God as such. The vineyard is the kingdom of God; its owner is God; the servants are the prophets; the son is Jesus; the wicked husbandmen are the Jews. The chief teaching is plain and is stated in vss. 9, 10: the Jews in refusing to listen to the prophets and Jesus had brought upon themselves divine punishment, and, as is distinctly stated in Matthew's account (21:43), the kingdom of God was to be taken from them and given to the gentiles (vs. 9). The displacement of the Jews by the gentiles was a divine act. That the announcement of it by Jesus should rouse the hostility of the leaders of the Jews (vs. 12) is easy to understand. They saw that he was attacking their faithlessness to their divinely appointed duty, just as before he had rebuked their profanation of the temple. Again their only reply was to plot violence.

262*b* (§ 124). **Matt. 21:28—22:14.**—Matthew has here grouped three parables of warning addressed by Jesus to the religious leaders of his people.

The lesson of the Parable of the Two Brothers (vss. 28–32) is explicitly stated by Jesus in vss. 31, 32: the religious leaders, because of their refusal to accept the Baptist's call to repentance, were showing themselves less ready to receive the kingdom of God than members of the most abandoned classes who had obeyed his call (cf. Luke 7:29, 30). Notice again the high estimate Jesus puts upon John the Baptist.

On the Parable of the Vineyard see paragraph 262*a*.

The Parable of the Marriage Feast (Matt. 22:1–14): *Vs. 3*, "to call them that were bidden": on the Arab custom of sending two invitations to a feast, see paragraph 218, last part. *Vss. 1–10* have the same teaching as that of Luke 14:15–24 (see paragraph 218). *Vss. 11–14* teach that abounding grace will not excuse sin. *Vs. 13* has no reference to hell, but to the crowd of persons who had been refused access to the lighted banquet hall, and who stood about in disappointment and rage. By analogy, however, it suggests the loss and miserable disappointment of those who are not members of the kingdom of God, and therefore cannot share in its blessings.

263 (§ 125). **Three Questions by the Jewish Rulers.—Mark 12: 13–34.**—*Vs. 13*, "Herodians": those who favored the rule of the Herodian family. Under ordinary circumstances they were cordially hated by the Pharisees. The union of the two groups in opposition to Jesus shows how dangerous his influence was judged by them to be. "To catch him in talk": i. e., to force from him some treasonable, blasphemous, or foolish answer, which would give them an excuse for arresting him. Luke 20:20 enlarges upon their purpose and the method of their procedure. *Vs. 14*. These words, though probably insincere, were none the less a good characterization of Jesus as a teacher. A less balanced person than he would have been flattered by them into giving the direct answer the questioners wanted. *Vs. 15*. To appreciate the full force of this question as to the tribute it is necessary to remember that Jesus was now in Judea, which, unlike Galilee, was subject and paid taxes directly to Rome. "Penny": a denarius. Many have been preserved. They have the head and name of the emperor stamped upon them. *Vs. 17*. The use of Roman money by the Jews reflected the fact that they were actually under Roman rule and protection, and committed them to an admission of Roman sovereignty. That the use of the Roman coins did carry with it such an admission is to be seen in the fact that in their revolt the Jews stamped out the face and name of Caesar. Jesus' answer is wholly in harmony with his character as a moral and religious teacher. His recognition of the legitimacy of government was in accord with his entire spirit. (See Mathews, *Social Teaching of Jesus*, chap. v.) It is not always or often necessary

for the members of the kingdom of God to turn revolutionists. The watchword of the Christian is not, "My rights," but "My duties."

Vs. 18 introduces a question that has proved puzzling to others than the Jews. The Sadducees believed in no resurrection, and their question was intended to show the absurdity of such a belief. On their assumption that the resurrection consisted in a re-establishment of the present physical life—a belief that is not even yet quite outgrown—it was unanswerable. Jesus attacks, not the question, but the assumption. *Vs. 19*, "Moses wrote," etc.: Deut. 25:5, 6; cf. Gen. 38:8. This brother-in-law (Levirate) marriage was common among the Semitic peoples. *Vs. 24.* The two sources of the Sadducees' error are still the sources of false teachings. *Vs. 25*, "are as angels": do not live an earthly, bodily life. This is the only distinct teaching of Jesus as regards the form of the risen dead. It is entirely in accord with that of Paul in I Cor., chap. 15. Luke (20: 34–36) elaborates the thought. Resurrection is not mere reanimation of dead bodies. *Vs. 26.* Not content with this express teaching as to resurrection, Jesus goes on to show that immortality (which was what the Sadducees really denied) was involved in the teaching of the Old Testament.

Vss. 28–34 are less controversial than their parallel in Matthew (22:34–40). The question of the scribe (vs. 28) was one frequently asked. In vss. 29–31 Jesus gives the customary answer of the rabbis. It cannot be improved as a summary of human duties. It is quoted from Deut. 6:5 and Lev. 19:18. In Matt. 22:40 Jesus adds the teaching that in such "love" is summed up the law and the prophets. It was his "new commandment" (John 13:34; 15:12–17). The Old Testament did indeed teach love to man but Jesus gave the teaching new emphasis, showed that such love fulfilled all the commandments, and that *every* man should have our love, not merely our fellow-countrymen (cf. Luke 10:27–37). Most of all Jesus by the acts of his life showed what love was and what it could do. *Vss. 32, 33* show the honesty of the scribe, and his perception of the relative value in religion of inward character and outward ceremonial. It was this that led to the remark of Jesus, vs. 34. A man who could make such distinctions had grasped one of the greatest elements of the teaching of Jesus. "And no man after

that durst ask him any question": the plan of the Sanhedrin had failed. Jesus thereupon assumed the offensive.

264 (§ 126). **Christ's Unanswerable Question.—Mark 12:35–37.** —In these verses Jesus attacks the current belief that the Christ was to be the "son of David," in the commonly accepted sense, i. e., a political ruler. *Vs. 36.* The quotation is from Ps. 110, which all Jews believed to be written by David. The point of the argument is clear: David's words would make the Messiah greater than his son. Any teaching as to the Messiah, therefore, should make him something more than a Jewish king. Thus again Jesus makes a Jewish hope universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward divine deliverance from sin and the establishment of a regenerate humanity in which men should be brothers because they were sons of God. No wonder the common people heard such an enemy of religious monopoly gladly (vs. 37).

265 (§ 127). **Woes against the Scribes and Pharisees.—Matt., chap. 23.**—Jesus having foiled the attack of the Jewish leaders, with strong invective exposes their wickedness as a warning to the disciples and the multitudes. Though Mark and Luke record only a few sentences of this invective at this point, Matthew not inappropriately brings together here the various utterances of Jesus against the scribes and Pharisees. *Vss. 1–12.* The vices which Jesus here attacks are selfishness and love of show.

Vss. 13–16 are full of woes addressed directly to the Pharisees and scribes. The conspicuous faults censured are narrowness, insincerity, and cruelty. The most weighty and comprehensive verse as pointing out the source of their moral delinquency is perhaps the twenty-third. The Pharisees, though in a sense the successors of men who in the Greek period of Jewish history (323–175 B. C.) appear as conscientious and self-sacrificing teachers of the Mosaic law, and of those who in the early Maccabaean period were ardent patriots, had in Jesus' day become intensely narrow, and many of them, at least, selfish, showy, and insincere. Blind to truth and heartless, they were rushing upon their own destruction and drawing the holy city and the nation of the Jews along with them. For

owing to the services of their party to the nation in former days they "sat on Moses' seat" (cf. vs. 2) and still remained the religious guides of the nation. The touching lament of Jesus over Jerusalem in vss. 37–39 is thus connected in thought with the woes upon the Pharisees that precede it.

For the better understanding of this culminating conflict with the Pharisees it would be well to review their historical position, paragraph 3, the religious condition of Palestine, paragraph 36, the beginning of conflict with them, chap. xiii, the reference to their teaching in the Sermon on the Mount, paragraph 121, and their increased vindictiveness after the raising of Lazarus, paragraph 227.

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266. **Questions and Suggestions for Study.**—(1)* How did Jesus meet the question of the Sanhedrin as to his authority? (2) Would he have answered honest inquirers in the same way? (3)* How did his question convey an answer to theirs? What is the basis of the authority of Jesus?

(4)* What three parables of warning does Matthew record as addressed by Jesus to the Jews? (5) State the substance and meaning of each as it applied to the Jews then. (6) Put the teaching of each in general terms applicable to all times, and suggest applications to our own day. (7) What feeling and purpose did these parables rouse in the Jews?

(8) What were the three questions by which his enemies hoped to embarrass Jesus? (9) In answering them what does Jesus teach as to politics? (10) What as to the resurrection? (11)* What as to the chief duties of men? (12) Justify the title "new" as applied to Jesus' teaching concerning love to man.

(13)* What question did Jesus ask the scribes? (14) What was the point of his argument? (15) Should we have to change our interpretation of Jesus' teaching as to the character of the Messiah or our estimate of the effectiveness of his argument for the scribes to whom he spoke, if we should discover that Ps. 110 was not written by David? (16) In what respect was the messianism of Jesus more democratic than that of the Pharisees?

(17)* Name some of the vices for which Jesus denounced the Pharisees. (18)* Show historically why the Pharisees "sat on Moses'

seat." (19) What brought about their decline in character and moral power? (20) What elements were there in Judaism itself which would have prevented this decline if the Pharisees had assimilated them? See paragraphs 50 and 102*b*. (21) Why in spite of the sins of the Pharisees did Jesus urge men to follow their teachings? (22) Show, by quoting the words of Jesus as contained in Matt., chap. 23, that he was not a revolutionist in morals or religion or government. (23) Were his teachings nevertheless in a sense revolutionary? Why? (24) How is the lament over Jerusalem (vss. 37, 38) connected in thought with what precedes?

267. **Constructive Work.**—Write chap. xxxiii of your "Life of Christ," bringing out as clearly as possible the real causes of difference and the points at issue between Jesus and the Jewish rulers, discriminating as far as may be the different elements which now united in opposing him. Make it clear what Jesus' attitude to the nation and the rulers was.

268. **Supplementary Topics for Study.**—1. The origin and the development of the hostility of the Jewish rulers to Jesus.

2. Different ideas among the Jews concerning life after death.

SALMOND, *Christian Doctrine of Immortality;* CHARLES, *Critical History of the Doctrine of a Future Life.*

3. The teaching of Jesus concerning immortality and resurrection.

CHAPTER XXXIV

JESUS' LAST WORDS IN THE TEMPLE

269 (§ 128).	**The Widow's Two Mites.**		
	Mark 12:41–44.	**Luke 21:1–4.**	
270 (§ 129).	**Gentiles Seeking Jesus.**		**John 12:20–36.**
271 (§ 130).	**The Jews' Rejection of Christ.**		**John 12:37–50.**

269 (§ 128). **The Widow's Two Mites.—Mark 12:41–44.**—*Vs. 41*, "over against the treasury": in the so-called court of the women, along the side of which were the trumpet-shaped vessels to receive the gifts of the people. See diagram of temple, p. 80. *Vs. 42*, "two mites": about equal to two-fifths of a cent, or about one-fortieth of a laborer's day's wages. *Vs. 43*, "cast in more than they all": as always, Jesus' estimate of men and their actions was based on the state of heart which these actions reflect. It is a gross misinterpreta-

tion of this incident to speak of "giving the widow's mite" simply because our gifts are small. It is the noble self-sacrifice of the widow in giving her all that Jesus so highly commends. The gift, for the reason given in vs. 44, represented more devotion of heart to the interests of religion than that of any of the rich that gave much. There is something significant in the order of this incident immediately after the lament over Jerusalem to which it furnishes a welcome relief. Jesus grieves over the proud and prosperous city that rejected its splendid opportunities. He rejoices over the poor widow who eagerly seizes the chance to do the little she can. No one has better shown the beauty of this act than Henry Ward Beecher, who says in his *Life of Jesus the Christ*, Vol. II, p. 216:

> One of the most exquisite features in the life of Christ was the sympathy that he showed with the helplessness of soul-weakness. There runs all through his life a chain of events which show that he discerned the most delicate, subtle soul-needs, and was in the tenderest relation to them. Thus when he sat in the temple and the great brazen treasury was opened and the rich Jews from Alexandria came up and threw in their handfuls of rattling gold; and the rich Jews from Athens came, not to be outdone, with ample gifts; and the rich Jews from Rome came with the eagles on their coins, and threw these into the rapidly filling treasury, there came limping up a poor little dried-up old woman, half blind, who, fumbling in the capacious emptiness of her pocket, found two mites, which she put in; and he said, "See her, she has given more than all of them; she has given her whole living. They have merely taken a crumb from the loaf of their abundance, but this poor, infirm old widow has given everything she has." What an exquisite stroke of spiritual perception is there! What sympathy with the helplessness of a soul that is too poor to do anything it would do, and yet too rich not to do something where everybody is doing little or more. The gifts of poverty that go with sighs and often with humiliation because they are so poor Christ understood and understands.

270 (§ 129). **Gentiles Seeking Jesus.—John 12:20–36.**—*Vs. 20*, "Greeks": gentiles, yet, as appears from the words "among those that went up to worship at the feast," gentiles who had become worshipers of Jehovah, but probably not circumcised proselytes. Cf. the case of Cornelius, Acts 10:1, 2. *Vs. 21*, "to Philip": why to him we cannot tell. Philip and Andrew are among the disciples of whom this gospel speaks more than once; perhaps they were associated with John in later years. For other instances in which Andrew brought people to Jesus, see paragraphs 72 and 155*b*. *Vs. 23*,

"the hour is come that the Son of man should be glorified": viz., by being accepted by men, as the coming of these gentiles suggested that he would be. It is pleasant to think that, at this dark hour, the soul of Jesus, wrung with agony at his rejection by those he loved (vss. 37–39) and at the thought that his own people were willing to stain their hands with his blood (vs. 27), was yet soothed and lifted by the splendid vision of his coming acceptance and influence. The King of Love (cf. paragraph 254*b*) deserted by the leaders of his own nation sees other nations flocking to his standard. Cf. paragraph 164 and Acts 16:9, 10. *Vs. 24*, "except a grain of wheat fall into the ground and die, it abideth alone": this is the other side of the truth which at once presents itself to Jesus' mind. He is to be glorified, but only through dying. The path to the success of his mission is the path of self-devotion, which is for him the path of death. *Vs. 25*, "he that loveth his life loseth it": cf. Mark 8:34, 35 and paragraph 173, and notice how there and here Jesus passes from the necessity of his own death to the general principle that applies to all.

Vs. 32, "I, if I be lifted up from the earth, will draw all men unto myself": the immediate reference is to the lifting-up of the body of Jesus upon the cross in the crucifixion; the larger meaning is that all men everywhere are influenced by those who sacrifice themselves for them. The verse is profoundly suggestive and true, both as containing a principle for our own action and as a historical statement of the influence of Jesus. Associate Justice David J. Brewer of the United States Supreme Court, speaking before the students of the University of Pennsylvania in October, 1907, said:

> Centuries have passed since the Master of us all walked the plains of Galilee, and yet that life, compassed in three and a half years, is more potent today than ever before. It is wonderful how in the last few years the heart of this great world is getting back to the teachings of Jesus. Asylums, hospitals, works of charity, and kindness on every hand tell us that never before have the words, "Inasmuch as ye have done it unto one of the least of these," been so sweet or so appealing as they are today. Helen Keller, brought from darkness into womanly light, is but one illustration of the efforts of the world to follow the teachings of Jesus. In Hull House, at Chicago, is that noble woman, Jane Addams, turning her back on wealth and social distinction to work out the teachings of Jesus. The great heart of humanity is trying as never before to work out the teachings of Him who spoke those sweet words, "Follow me."

Vs. 36, "that ye may become sons of light": really the answer to the question of the multitude in vs. 34. The Son of man, though he be lifted up, will abide forever if his followers take his place by becoming sons of light. Christ still lives on earth in Christians. "Departed and hid himself from them": with these words John marks the close of Jesus' public ministry to the Jews. There remain only his intercourse with his disciples and his oft-predicted death and resurrection.

271 (§ 130). **The Jews' Rejection of Christ.—John 12:37–50.**—*Vss. 37–43* are the evangelist's summary of the result of Jesus' ministry in Jerusalem, so far as winning adherents is concerned, and his explanation of this result. In general, they did not believe on him (vs. 37); yet many, even of the rulers, did believe (vs. 42), but did not dare confess it. This unbelief was in accordance with the character of the Jewish people, as Isaiah described it long ago (vss. 38–40; cf. Stephen's similar characterization of the nation, Acts 7:51, 52).

Vss. 44–50 are a summary of Jesus' whole message and mission. They have much in common with the prologue of the gospel; cf. John 1:1–18 and the notes in paragraph 9.

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272. **Questions and Suggestions for Study.**—(1) Tell the story of the widow's two mites. (2)* What element of Jesus' character does the incident illustrate? (3) What does it show as to the character of the widow? (4) What strong contrast between her character and that of the Jews of Jerusalem (cf. vss. 37–39)? (5) What lesson has the story for us? (6)* When only have we the right to say that we have "given the widow's mite"?

(7) What did "certain Greeks" want at the feast? (8) How was a knowledge of their wish brought to Jesus? (9)* What did this wish of theirs first suggest to the mind of Jesus? (10) What reason have we for thinking that their desire and earnestness were specially comforting to Jesus at just this time? (11) Give a fact from the life of Paul naturally suggested by this incident. (12) What is it to "glorify" Jesus? (13) Give some fact in past or current history to show that Jesus is being more and more glorified. (14) Commit John 12:32 to memory and explain its meaning for Jesus and for yourself. (15)* What does this whole incident show as to Jesus'

attitude toward his death and his thought about its significance? Think this through carefully and state it as accurately as you can. (16) Through what means does the Son of man abide on earth today? (Cf. vs. 34.) (17) What was it that made the words of John 12:20–36 specially solemn for the Jews? Cf. vs. 36.

(18) Outline briefly but as comprehensively as possible the several attempts that Jesus made to bring the Jews of Jerusalem to accept him. (19) Were the religious privileges and opportunities of the Jerusalem Jews greater or less than those of Galilee? (20) What was the result of all the ministry of Jesus in Jerusalem? (21) Explain this result, contrasting it with the result of his ministry in Galilee. (22) Can you name any of the rulers that believed on him? (23) What was it to be "put out of the synagogue"? (24) Compare John 12:44–50 with John 1:1–18, e. g., vs. 46 with vs. 9; vs. 44 with vs. 13; vs. 47 with vs. 14. (25) What statement as to the message and mission of Jesus is contained in these two passages? (26) In view of what Jesus was, has been, and is to the world, can any intelligent man today justify himself in rejecting him or treating him with indifference? What ought to be our attitude to him?

273. **Constructive Work.**—Write chap. xxxiv of your "Life of Christ," bringing out with clearness Jesus' last message to the Jews in the temple, and thinking out and stating as clearly as you can the precise situation at the close of his public ministry to the nation.

274. **Supplementary Topics for Study.**—1. Jesus' thought about his relation to the gentiles.

2. Jesus as the Light of the world: for his own generation; for the present day.

3. Instances from the whole life of Jesus in which, as in the case of the widow with her two mites, he showed special sympathy toward those who felt themselves objects of indifference or scorn.

4. The influence of Jesus on the world's history; on the great reforms of the present day.

PHILLIPS BROOKS, *The Influence of Jesus;* HILLIS, *Influence of Christ in Modern Life,* especially chap. ii; LORIMER, *Christianity in the Nineteenth Century;* J. W. JENKS, *The Political and Social Significance of the Life and Teaching of Jesus.*

CHAPTER XXXV

JESUS' PREDICTION OF THE END OF THE NATION, AND THE PLOT OF HIS ENEMIES

275 (§ 131). **Discourse Concerning the Destruction of Jerusalem and the End of the World.**
Matt., chaps. 24, 25. Mark, chap. 13. Luke 21:5–38.
[Matt. 26:1, 2.] [Luke 12:42–46.]

276 (§ 132). **The Conspiracy between the Chief Priests and Judas.**
Matt. 26:1–5. Mark 14:1, 2. Luke 22:1–6.
Matt. 26:14–16. Mark 14:10, 11.

275*a* (§ 131). **Discourse Concerning the Destruction of Jerusalem and the End of the World.—Mark, chap. 13.**—*Vs. 1*, "Out of the temple": the word denotes the temple in the larger sense, not simply the sanctuary. "What manner of stones!"

These stones were notable for both size and beauty. All cloisters (see plan of temple, p. 80) were double, and the pillars to them belonging were twenty-five cubits in height. The pillars were one entire stone each of them and that stone was white marble, and the roofs were adorned with cedar curiously graven. The natural magnificence and excellent polish and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable.—JOSEPHUS, *Jewish War*, Book v, chap. v. See, also, supplementary topic 3, below.

Vs. 2, "these great buildings": both the temple proper and the surrounding courts and colonnades. "There shall not be left here one stone upon another": an expression denoting utter destruction, but not to be interpreted with absolute literalness. The prediction was fulfilled in the overthrow of the city by the Romans in 70 A. D. (Josephus, *War*, Books vi, vii; Mathews, *New Testament Times*, p. 205.)

Vs. 3, "as he sat on the Mount of Olives over against the temple:" it is possible to reproduce the scene with vividness. Jesus is very likely returning to Bethany (cf. Matt. 21:17; Luke 21:37; Mark 11:19, 20) after his stormy day of conflict, the Tuesday of Passion Week, much of which has been spent in the temple (cf. Matt. 21:23; 24:1). We know the exact location of Herod's temple (see L. B. Paton, *Biblical World*, January, 1907) and can thus fix the place very nearly where Jesus and his disciples sat on the mount "over against" it with the white marble and gold of the temple glittering before them; cf. Underwood, Stereographs No. 30 and 32.

Vss. 4–13. Note that Jesus does not answer the question of the disciples directly, but warns them not to expect these events too soon and to be prepared for many trials before they come. Observe in vss. 9, 10 the indication that Jesus, though expecting death, was also looking to the world-wide proclamation of the gospel. The rejection of him by the nation and the overthrow of the temple meant, not the defeat of the kingdom of God, but its establishment for all nations. *Vs. 10,* "the gospel must first be preached unto all the nations": fulfilled in a general way before the destruction of Jerusalem in 70 A. D. The civilized world of that day was comparatively small and the labors of the first Christian missionaries were given to the large cities —Ephesus, Athens, Corinth, Rome—from which the truth would most rapidly be diffused.

Vss. 14–23 deal with things which will be precursors of the end, i. e., of the downfall of the temple and of Judaism as connected with the temple. *Vs. 14,* "the abomination of desolation": the phrase is taken from Dan. 11:31; 12:11; I Macc. 1:54, in all of which places it probably refers (as clearly in the last) to the heathen sacrifices offered on the altar of the Jewish temple in the time of Antiochus Epiphanes. As employed by Jesus it refers to any like desecration of the temple or perhaps of the city. *Vs. 19:* the sufferings of the Jewish nation in the siege of 70 A. D. were terrible almost beyond belief. (See Josephus as cited above.)

Vss. 24–27 tell of the awful disasters to the nation which were to follow the overthrow of the city, and of the establishment of Christ's kingdom in the place of Judaism. The language is highly figurative, closely resembling that which the prophets often used to describe similar events. On vss. 24, 25, see Isa. 13:10; 34:4; Ezek. 32:7, 8; Am. 8:9. On vs. 26, see especially Dan. 7:13. The reference of this verse to a visible return of Jesus still in the future is unnecessary. (Cf. as to the whole paragraph Clarke, *Commentary on Mark;* Gould, *Commentary on Mark.*)

Vs. 32 affirms that the *exact* time no one knows, not even Jesus himself, but only God. *Vss. 33–37* bid them therefore be on their guard, watching and praying, always ready, yet not idly waiting, but each at his own work.

As a whole, therefore, the discourse gives no definite answer to the

question of the disciples, except that all these things would happen within the lifetime of men then living (cf. vs. 30). Nor has it anything to say concerning the "end of the world," as that phrase is now usually understood. It speaks only of the downfall of Judaism and the establishment of Christianity in power on the earth, and its general aim is to warn them against expecting these events too soon or looking for a personal return of Jesus in connection with them.

275*b* (§ 131). **Matt., chaps. 24, 25.**—Matt. 24:1–42 reproduces in the main the discourse of Jesus as given in Mark, chap. 13, but with some differences. *Vs. 3*, "What shall be the sign of thy coming and of the end of the world?" This more expanded form of the question brings in two ideas not expressed in Mark's form of it, "thy coming" and "the end of the world." Yet it must be noticed that in the discourse of Jesus as given in Mark he speaks of "the end" (vs. 7), and of his coming (vs. 26). "The end of the world" is more exactly "the consummation of the age." What Jesus had in mind when he spoke of "the end" was probably the conclusion of the then current period of history, the end of the religious supremacy of the Jewish nation, coming in connection with the downfall of Jerusalem, and the ushering-in of Christianity as the successor of Judaism.

Vs. 14, "and then shall the end come": i. e., the end of the age (see above). To us the phrase naturally suggests the end of *our* age and *our* world, but we must bear in mind of what and to whom Jesus was speaking. Our age and world did not then exist. Jesus was talking about the fall of the temple and its religion to men whose horizon was almost bounded by Judaism. That to the disciples and the evangelist such an expression would seem to mean the end of the world is altogether probable. For they could have as yet no conception of the Christian centuries, which are to us familiar past history.

In Matt., chap. 25, the evangelist adds a series of parables on the general subjects of watchfulness, fidelity, and judgment. The first, that of the Ten Virgins (vss. 1–13), teaches the necessity of being ever ready for the coming of the Lord. The details of the parable cannot be pressed. Its simple teaching is that expressed in vs. 13: "Watch therefore, for ye know not the day nor the hour."

In the second parable, that of the Talents (vss. 14–30), the duty inculcated is that of faithfully using all that our Lord intrusts to us. "Watching" is not idle waiting, but industrious service of our Lord.

The Parable of the Sheep and the Goats (vss. 31–46) sets forth most vividly and impressively the basis of Christ's judgment of men, viz., not profession of his name, but conduct expressive of his spirit. To press the pictorial element of this parable to mean that there will be a great judgment day of all the world, when all men will be assembled in one place, is unwarranted. The parable teaches the *basis* and *issue* of judgment, not its time or external form. The solemn truth that must not be lost sight of is that by our conduct here and now we are determining issues that are eternal, life or death.

275*c* (§ 131). **Luke 21:5–38.**—Luke's report of this discourse follows Mark's rather closely, differing chiefly in that in place of such vague expressions as "abomination of desolation" (Mark 13:14) Luke has definite language, "Jerusalem compassed with armies" (vs. 20; see also vs. 24, and cf. Mark's vs. 19). This is probably due to Luke's having written after the fall of Jerusalem, and hence having naturally substituted for the general terms of Mark, language more closely corresponding to the events as they actually occurred. Note also Luke's statement as to Christ's activity during the Passion Week in vss. 37 and 38, and with vs. 37 compare Mark 13:3.

276 (§ 132). **The Conspiracy between the Chief Priests and Judas.—Mark 14:1, 2, 10, 11.**—*Vs. 1*, "After two days was the feast of the Passover. As the Passover fell this year on Thursday, the conspiracy was made on Tuesday. *Vs. 2*, "For they said, Not during the feast": the plans of the Sanhedrin were changed by the offer of Judas, and with his aid Jesus' enemies were enabled to do that which they had judged impossible, viz., to arrest Jesus during the feast without causing an uprising. *Vs. 10*, "Judas Iscariot," or Judas the inhabitant of Kerioth (possibly *el Karjetein*, a ruined village south of Hebron). He was probably the only one of the Twelve who was not a Galilean. "Went away unto the chief priests, that he might deliver him unto them": the motives leading Judas to this act of treachery were probably dishonesty and covetousness (see John 12:4–6), but doubtless in addition was anger arising from having been, as he supposed, duped by Jesus into believing that he was the

Christ. In the future now outlined by Jesus he saw no preferment and no realization of his hopes as to the messianic kingdom. Cupidity and revenge easily become allies in any man's life.

It is to be noted that, in all accounts, Judas and not the Sanhedrin takes the initiative. Matthew (26:15) tells of a bargain, in which Judas was paid thirty shekels, the ordinary price of a slave (Exod. 21:32), or about $20, with purchasing power, however, much greater. The share of Judas in the conspiracy was simply that of piloting the servants of the Sanhedrin to some place where Jesus might be arrested without causing a popular uprising.

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277. **Questions and Suggestions for Study.**—(1) What does Mark 13:1 tell us about the temple and the way the Jews regarded it? (2) Give any additional facts as to this temple which seem to you of interest in connection with this chapter. (3) What suggestion in the early part of this chapter as to Jesus' programme during Passion Week? See especially note on Mark 13:3. Give the events of each day in that week so far as we have studied. (4) What remark of Jesus and question of the disciples gave occasion to Jesus' discourse in Mark, chap. 13? (5) Where was Jesus when he gave this discourse? (6)* What is its main purpose? (7)* What is the permanent lesson of the discourse for us and for all? (8) What does Matthew's report of this discourse add to that contained in Mark? (9) What are we to understand by the phrase "the end of the world," as here used to express the thought of Jesus? (10)* What is the Parable of the Ten Virgins intended to teach (Matt. 25:1–13)? (11)* What is the teaching of the Parable of the Talents (Matt. 25:14–30)? (12)* What is the teaching of the Parable of the Sheep and the Goats (Matt. 25:31–46)? (13) In what respects does Luke's report differ from Mark's? (14) What do these differences indicate as to the time when Luke wrote? (15) Do this discourse and these parables give us warrant to expect, some time in the future, a visible coming of Jesus in the clouds, and a general assemblage of the living and dead in one place for judgment? If not this, then what? (16) What is to be the basis of judgment? (17) What is the practical lesson for us all in this teaching?

(18) What was the plan of the enemies of Jesus in Jerusalem

with reference to his arrest? (19) What proposal did Judas make to them? (20) What difference did this make in their plans? (21) What influences led Judas to this desperate act?

278. **Constructive Work.**—Write chap. xxxv of your "Life of Christ," indicating the purpose of the discourse on the end of the nation and its general teaching, and the motives and effect of Judas' act of treachery.

279. **Supplementary Topics for Study.**—1. The fulfilment of Jesus' prediction concerning Jerusalem in the Judeo-Roman war of 66–70 A. D.

JOSEPHUS, *War*, Books v–vii; SCHÜRER, *History of the Jewish People*, Div. I, Vol. II, pp. 208 ff.

2. The character of Judas.

3. The Temple of Herod.

JOSEPHUS, *Antiquities*, Book xv, chap. xi; *Jewish War*, Book v, chap. v; the tractate *Middoth*, translated in BARCLAY, *The Talmud;* SANDAY AND WATERHOUSE, *The Sacred Sites of the Gospels*; C. W. VOTAW, "The Temple at Jerusalem in Jesus' Day," *Biblical World*, March, 1904 (note especially Scripture references at bottom of p. 171); L. B. PATON, "Jerusalem in Bible Times," *Biblical World*, January and November, 1907; and Bible Dictionaries.

CHAPTER XXXVI

JESUS' LAST DAY WITH THE DISCIPLES

280 (§ 133). **The Last Supper.**
Matt. 26:17–30. Mark 14:12–26. Luke 22: 7–30. John 13:1–30.
282 (§ 134). **Christ's Farewell Discourses.**
Matt. 26:31–35. Mark 14:27–31. Luke 22:31–38. John 13:31—16:33.
283 (§ 135). **The Intercessory Prayer. John, chap. 17.**

280*a* (§ 133). **The Last Supper.—Mark 14:12–26.**—*Vs. 12*, "on the first day of unleavened bread": i. e., on the fourteenth of Nisan (Exod. 12:6; Lev. 23:5; Num. 9:3). It would be well to read the account of the institution of the Passover and the method of its observance in Exod., chap. 12. "Where wilt thou that we go and make ready," etc.: a brotherhood like that of the disciples would naturally, as a family, eat the Passover lamb together. The question of the disciples shows clearly that Jesus had not disclosed to them his plans. Perhaps his reticence was due to his knowledge of the plot of Judas. *Vss. 13–16.* It is unnecessary to interpret these

words of Jesus as indicating miraculous knowledge of the future. The use of the term "*my* guest chamber" probably indicates that he had had some previous understanding with the owner of the house. This is supported by the fact that, in accordance with Jewish law (Exod. 12:3), Jesus must have chosen a lamb on the tenth of Nisan. "A man bearing a pitcher of water": there is emphasis on the word "man." Probably the bearing of a pitcher of water, ordinarily the work of the women, had been agreed upon as the sign of recognition. By these precautions Jesus was able to select the room for the Passover feast without disclosing its location to Judas in time for him to betray the fact to the priests.

Vs. 18. Between vs. 17, in which is mentioned the arrival of Jesus and his disciples in the upper room, and vs. 18 are to be introduced the washing of the disciples' feet with its accompanying lesson; John 13:1–20.

Vs. 19. Nothing could better show the disciples' profound confidence in the words of Jesus. Though conscious of no determination to betray him, upon hearing his prediction each believed himself possibly the offender. How much they had gained in humility, in moral sensitiveness, and in their capacity for trust by close companionship with Jesus! Cf. again paragraph 120*a*. Doubtless Jesus had seen the disloyalty of Judas from its inception. The announcement of the traitor is general here, no one being mentioned by name, and vs. 20 does not make the announcement specific, for all "dipped" with him "in the dish." It was this fact that his own familiar friend who lived and ate with him should betray him that added not a little to the anguish of Jesus. *Vs. 21*, "woe unto that man through whom the Son of man is betrayed!": these words are to be understood not so much as indignant denunciation addressed to the other apostles as words of final sad appeal to Judas himself, whom Jesus would even then have saved from himself. So Judas probably understood them, for according to Matt. 26:25, "Judas answered and said, Is it I, Rabbi?" Jesus answered, "Thou hast said," i. e., "Yes," but not so that the rest heard him. Judas and Jesus were probably sitting near to each other; cf. John 13:21–30 and paragraph 280*c*.

Vs. 22, "blessed": i. e., blessed God, or rather (Luke 22:19),

gave thanks. There will always be some question as to whether the memorial meal or custom now instituted by Jesus was derived from the Passover. On the whole, it seems most probable that it was the latter part of that feast. "The Lord partook with the others of the paschal lamb, and when the law had been thus fulfilled, and the supper ended, before proceeding to take the cup after supper, the cup of blessing, took bread (of course the unleavened bread upon the table, since none other was permitted to be present) and, declaring it to be his body, gave them to eat" (Andrews, *Life of Our Lord*, p. 490). "This is my body": i. e., it represents my body, as today we say, looking at a picture, "This is my father." The *form* of the memorial instituted by Jesus is most significant. It was an everyday act—the breaking and eating of bread, and one which the inner circle had performed with Jesus hundreds of times. See Luke 24:30, 31, 35; John 21:4, 5, 9, 13, 14.

A poor boy had lost his mother, a widow who with his help had been struggling for years to support a large family of little children. A friend with whom he was driving noticed him repeatedly thrusting his hand into his blouse. When asked the reason he said, "I have a piece of Mother's dress in there, and somehow when I touch it she seems near to me."—REV. W. M. BUTLER in *Sunday School Times*, October 20, 1906.

The giving of the bread must also have recalled the feeding of the five thousand and the discourse that followed in which he said, "I am the bread of life." See paragraphs 155 and 157.

Bread of heaven, on thee we feed;
For thy flesh is meat indeed:
Ever may our souls be fed
With this true and living bread;
Day by day with strength supplied,
Thro' the life of Him who died.

—W. D. MACLAGAN.

Vs. 23, "a cup": according to Paul (I Cor. 10:16; 11:25 f.) the "cup of blessing," so called, the third of the four drunk at the Passover meal. *Vs. 24*, "the covenant": probably a reference to the new covenant (cf. Luke 22:20) of Jer. 31:31–34, with which it is associated as respects the significance of the blood. Compare also Exod. 24:5–8 where, as the symbol of life, blood sprinkled on the book of the law and on the people symbolizes a covenant between

God and the people, they pledging themselves to obedience and he imparting to them his life. Jesus, shedding his blood in obedience to the will of God and in devotion to the interests of men, brings men, through the adoption of the same principle of life, through the same devotion of their lives to God, into fellowship with God. In the word "shed," or "poured out," there is perhaps also a suggestion of the blood of the sin-offering, by the pouring-out of which on his behalf the sinner confessed his sin and sought forgiveness (cf. Lev. 4:34, 35; Matt. 26:28). Thus the death of Jesus is at one and the same time a revelation (*a*) of God's love, (*b*) of the sinfulness of human sin, and (*c*) of the possibility of forgiveness and reconciliation. Cf. paragraph 270.

Vs. 25, "I will no more drink," etc.: referring to his immediate death, and expressing his faith in a triumphant kingdom. *Vs. 26*, "a hymn": the Passover feast closed with chanting Pss. 115–118.

That which stands out clearly in respect to this memorial meal is that Jesus regarded his death as suffered in behalf of his disciples and as a basis of fellowship between them and God, and that he wished to make the bread and the wine symbols reminding them of this fact. The fundamental idea of the Lord's Supper is remembrance of Jesus' self-sacrifice on behalf of men. By his words to his disciples on the occasion of his own last supper with them Jesus made the bread and the wine symbols of the fact that he gave himself for men, dying that he might bring them into covenant fellowship with God. As observed by his disciples after his death, it was a perpetually repeated memorial of this great fact, admirably adapted to bring it again and again to remembrance.

The thought of communion and fellowship between the disciples, sharers in a common meal, and participating in common in the blessings that flow from Jesus' life and death, which naturally and inevitably grew up, has bulked large in the church and doubtless has been most efficacious in drawing Christians together. But it is well to remind ourselves anew that the fellowship of which the ordinance speaks is primarily fellowship with God; and that the elements are primarily memorials of Jesus' self-sacrifice that we might enter into such fellowship.

280*b* (§ 133). **Luke 22:7–30.**—*Vs. 7.* This verse seems to assert

that Jesus ate the paschal feast at the same time that it was being eaten by other Jews. *Vss. 8–13.* See paragraph 280*a*, but note that Luke gives the names of the two disciples sent to make arrangements for the Passover. *Vs. 16*, "until it be fulfilled in the kingdom of God": the reference is to the Passover, but the meaning, as of vs. 18 and of Mark 14:25, is very obscure. It is doubtful if we can now ascertain with certainty what Jesus' thought was.

If vss. 17, 18 are to be added directly to vs. 16, then Luke makes reference to two cups instead of one. On the whole, it seems most natural to treat vss. 17, 18 as parallel to 19, 20, each pair of verses being drawn from a separate source. In that case vss. 17, 18 would belong chronologically at the time given the words and acts by Mark. See the parallel columns in paragraph 281.

Vss. 24–27. There is much difficulty in deciding just when Jesus spoke these words at the supper. They would stand most naturally before the breaking of the bread and the drinking of the cup; but Luke has not so placed them, and we cannot be quite certain at what point they were uttered. Their teaching is in general that of John 13:4–17; see paragraph 280*c*. Cf. also paragraph 241.

Vss. 25, 26 are almost identical with Mark 10:42–44; Matt. 20:25–27. The greatest benefactors, says Jesus, will be not your kings and rulers, but the man who serves you best, even without title or external position. In the society founded by Jesus one is to seek to aid others without exercising authority over them. To enforce this Jesus speaks of his own position (vs. 27; cf. Mark 10:45). *Vss. 28–30* are not to be taken literally as if the reference were to a political empire, but as a figurative representation of the certain and great reward for loyalty. The apostles had often been stupid, narrow, worldly, and even now on this last night of his life when his soul was wrung with agony and hungry for their sympathy, they had been quarreling about position (see vs. 24). Still he commends them for continuing with him in his temptations. He sees the strength in their weakness. It was thus that he gained his marvelous power over them, showing that he knew them better than they knew themselves and loved them better (cf. note on Mark 14:19 above). The remembrance of this commendation must have com-

forted the apostles and restored their self-respect after they had forsaken him and fled on the following day.

280*c* (§ 133). **John 13:1–30.**—*Vs. 1*, "Loved them unto the end": these words are intended to give the motive for the gracious and humble service Jesus was about to render his disciples. The occasion for this service was the pride of the Twelve, no one of whom was willing to take the part of a servant and wash the feet of his companions. *Vs. 10*, "he that is bathed," etc.: a reference to oriental customs. The bath and the washing, requisite to sharing in a banquet, were used by both Jesus and Peter as symbolical of the inner cleansing needed by those who were to sit down at the great dinner of the kingdom. *Vss. 12–17* contain one of Jesus' most striking teachings as to the Christian's need of abandoning pride and devoting himself to the service of those about him, however inferior they may seem to be. It is a lesson in the equality and love that should characterize all followers of Jesus. This acted parable shows Jesus' power as a teacher; cf. paragraphs 135 and 137. For a similar lesson in humility taught in a similar way, see Matt. 18:1–5 and paragraph 181*b*. *Vss. 18–20* show that Jesus had foreseen his betrayal by Judas. *Vs. 23*, "reclining in Jesus' bosom": the Jews had by this time adopted generally the Greek custom of reclining at table. They reclined on the left elbow, leaving the right arm free. Vs. 23 simply means that John was at Jesus' right hand. This explains vs. 24: Peter beckons to John, as the one who was near enough to Jesus to speak to him quietly, to ask of whom he spoke. The narrative would seem to indicate that John was at Jesus' right, Judas at his left where he could receive the sop readily, and Peter just across the table from John. Probably none knew that Judas was designated as the traitor except John and Peter. *Vs. 26*, "when he had dipped the sop": for the place of the "sop" in the paschal supper, see paragraph 281. *Vs. 27*, "That thou doest, do quickly": Jesus, seeing that Judas is now beyond hope, desires him to withdraw at once, that he may be alone with his true disciples. On the Last Supper, see a good brief treatment in Rhees, *Life of Jesus of Nazareth*, pp. 181–87.

281. **The Probable Order of the Passover Feast** was as follows. Such of its elements as seem to be mentioned in the accounts of the Last Supper are printed in italics.

1. Blessing of first cup of wine.

2. Handwashing and prayer.

3. Bitter herbs, dipped in the haroseth (mixture of fruit and vinegar), passed and eaten.

4. Second cup of wine, with question of son and answer of father (Exod. 12:26).

5. First part of the Hallel (Pss. 113, 114).

6. "*Sop*" (a bit of the paschal lamb and bitter herb in bread) *dipped in vinegar and eaten.*

7. Paschal lamb eaten.

8. *Eating of a piece of unleavened bread* (possibly not eaten in time of Christ).

9. *Third cup of wine with grace* ("cup of blessing").

10. Fourth cup.

11. *Blessing in song* (Pss. 115–118.)

(If Luke 22:17 be not referred to the same cup spoken of in Mark 14:23, then its cup is to be identified with the second cup of the feast.)

The order of events, as well as the words of Jesus at this time, can be fixed by a comparison of the sources here shown in parallel columns:

MARK 14:22–25	MATT. 26:26–29	LUKE 22:17, 18	LUKE 22:19, 20	I COR. 11:23–25
1. Bread broken with thanks.	1. Bread broken with thanks.		1. Bread broken with thanks.	1. Bread broken with thanksgiving.
2. "Take ye: this is my body."	2. "Take, eat: this is my body.'		2. "This is my body which is given for you; this do in remembrance of me."	2. "This is my body (broken) in your behalf. This do in remembrance of me."
3. Cup taken with thanksgiving.	3. Cup taken with thankgsiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.
4. "This is my blood of the covenant which is shed for many. Verily I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."	4. "Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."	4. "Take this and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."	4. "This cup is the new covenant in my blood, even that which is poured out for you."	4. "This cup is the new covenant in my blood; this do as often as ye drink it, in remembrance of me."

When the Paschal evening fell
Deep on Kedron's hallowed dell,
When around the festal board
Sate the Apostles with their Lord,
Then his parting word He said,
Blessed the cup and broke the bread—
"This whene'er ye do or see,
Evermore remember Me."

Years have past: in every clime,
Changing with the changing time,
Varying through a thousand forms,
Torn by factions, rock'd by storms,
Still the sacred table spread,
Flowing cup and broken bread,
With that parting word agree,
"Drink and eat—remember Me."

When, thro' all the scenes of life,
Hearths of peace and fields of strife,
Friends or foes together meet,
Now to part and now to greet,
Let those holy tokens tell
Of that sweet and sad farewell,
And, in mingled grief or glee,
Whisper still, "Remember Me!"

When diverging creeds shall learn
Toward their central Source to turn;
When contending churches tire
Of the earthquake, wind, and fire;
Here let strife and clamour cease
At that still, small voice of peace—
"May they all united be
In the Father and in Me."

—Dean A. P. Stanley.

(See the whole poem in Prothero, *Letters and Verses of Dean Stanley*, p. 403.)

282*a* (§ 134). **Christ's Farewell Discourses.—Mark 14:27–31.**—These few verses contain the prediction of Jesus' desertion by the Twelve in his coming experience, of his resurrection and where he would be found after it, and of Peter's denial. The last topic appears in all four gospels in connection with an overconfident assertion of loyalty.

Vs. 27, "shall be offended": note the margin of the New Version,

"caused to stumble;" their offense, that whereon they stumbled, was shortsightedness and feebleness, not petulance and pride. "The sheep shall be scattered": the love of Christ sees in their departure from him in the hour of peril, a scattering not a desertion; they are still his sheep and he their shepherd. The very next verse expresses his anticipation of their return. The loving shepherd will find the lost sheep; cf. paragraphs 203 and 220. Cf. also note on Luke 22: 28–30 in paragraph 280*b*.

282*b* (§ 134). **Luke 22:31–38.**—*Vss. 31, 32.* Notice that the pronoun "you" in vs. 31 is plural, referring to the whole company of the Twelve, while vs. 32 uses "thee," referring to Peter only. Jesus foresees a process of testing, sifting out the good from the bad; he does not say that he has prayed that Peter may escape this process, but that his faith may not fail under it. It is peculiarly needful that he as the leader shall "keep the faith."

> In St. Luke's Gospel we are told
> How Peter in the days of old
> Was sifted;
> And now, though ages intervene,
> Sin is the same, while time and scene
> Are shifted.
> —LONGFELLOW, "The Sifting of Peter."

Vs. 32, "when once thou hast turned again, stablish thy brethren": here again the far-seeing love of Jesus looks beyond the wavering conceit of Simon to the rocklike trust of Peter and comforts him with the thought of his future service for the church in which he shall not only stand himself but help others to stand firm.

> But noble souls, through dust and heat,
> Rise from disaster and defeat
> The stronger,
> And conscious still of the divine
> Within them, lie on earth supine
> No longer.
> —LONGFELLOW, "The Sifting of Peter."

Vss. 35–38. These verses contain in figurative language Jesus' impressive warning to the disciples that they are approaching a time of extreme danger. That he actually meant that they should at once provide themselves with swords is improbable. Certainly he

did not mean that they were to resist force with force. Cf. John 18:11. *Vs. 38*, "here are two swords": this is an example of the narrow literalness of the disciples (begotten in part by the Jewish education of the day) which had so often vexed the soul of Jesus; cf. Matt. 16:5–12. Jesus' words, "It is enough," mean, "enough has been said about the swords," not, "there are swords enough." He cannot just now show them that they are taking him too literally.

282*c* (§ 134). **John 13:31—16:33.**—*Vs. 31*, "now is the Son of man glorified": the reference is to his whole earthly life in which his character and mission had been revealed and thus made glorious in the eyes of all who could appreciate them. For the meaning of the word, "glorify," cf. paragraph 270. *Vs. 33*, "little children, yet a little while I am with you": his departure, which he had repeatedly predicted, is now near at hand, and with tender affection Jesus seeks to prepare them for it. "As I said unto the Jews": see John 7:34; 8:21. *Vs. 34*, "a new commandment": in view of his departure from them there is a necessity greater than before, not simply of love to all men, but of a love which shall bind the disciples to one another. This injunction, not having been specially emphasized before, is in this sense a new commandment.

Chap. 14.—This familiar chapter, which has been the comfort of so many in times of distress, has to an even greater degree than the rest of this section the character of a farewell to the disciples. It emphasizes the thought that the coming separation is to be but for a brief time; that, having known him, they know the Father, and that through their fellowship with him and loving obedience to his will they will enter into fulness of fellowship with God. In his absence another Comforter, the Spirit of Truth, will be with them.

While he is speaking the words of this chapter he is interrupted three times by his apostles, who raise difficulties and ask questions about what he is saying, questions which Jesus answers directly and kindly. We have in this a truthful picture, doubtless, of the unconstrained and intimate daily conference of Jesus and his disciples and also an indication of his excellence as a teacher. He did not overawe his pupils, however stupid or slow they were, but by keeping close to them learned their deficiencies and was able to help them. Cf. note on John 13:12–17 and paragraphs 135, 137.

15:1–17.—The central thought of the Parable of the Vine and its Branches in these verses is that fellowship with Christ is the condition of fruitfulness. Joined to Christ and partaking of his life, as the branch partakes of the life of the vine, the disciple feels himself a friend not a servant of Jesus, finds obedience to God and love for his fellows a law of his nature, and abundant fruit-bearing a joy that abides.

> Children of men! not that your age excel
> In pride of life the ages of your sires,
> But that ye think clear, feel deep, bear fruit well,
> The Friend of man desires.
>
> —MATTHEW ARNOLD, "Progress."

15:18—16:4.—The love of the disciples to one another suggests the hatred of the world which, first directed against the Master, turns also against the disciples. The ground of this hatred is in the difference of character between the world on the one side, and, on the other, the disciples, Jesus the Master, and God the Father. *Vss. 26, 27* introduce the thought of the Comforter (on the meaning of the word see notes on 16:5–15), to which he returns again in 16:7.

16:5–24.—Passing naturally from the persecutions which his disciples must endure to his departure from them, he tells them that it is expedient for him to go away, because otherwise the Comforter will not come to them, and so goes on to speak of the work which the Comforter will accomplish. The word translated Comforter means One called to aid, thus an Advocate or Helper. In 14:16 he is called "another" Helper, thus implying that he is to do a work like that which Jesus has done. And this is also brought out in his other name, the Spirit of Truth; the Spirit of God testifying in the hearts of men to the same truth which Jesus taught and which was revealed in him will carry forward the work which Jesus began and in a sense more effectually than Jesus could have done by remaining on earth. He assures his sorrowing disciples, perplexed by the strangeness of his announcement, that he will return to them after an absence, that their sorrow shall be brief and shall be followed by an abiding joy—a joy based on full fellowship with him and with God.

16:25–33.—*Vs. 25*, "proverbs": dark sayings, obscure language. "But shall tell you plainly of the Father": much as Jesus had

revealed to his disciples, there was far more yet to be revealed, and what had been told could but be like unexplained riddles to them in comparison with the whole truth, which was to be revealed to them by the Spirit as fast as they were prepared to receive it (cf. 16:12). The death and resurrection of Jesus themselves made possible the perception of truth which they could not see before. But the process of which Jesus speaks is still going on, both in the experience of individual Christians and in that of succeeding generations of the church, as the truth of God is gradually apprehended. Cf. paragraph 173, first part. *Vs. 29*, "lo, now speakest thou plainly": the disciples imagine that they understand Jesus' profound words just uttered. But Jesus sees, and foresees that their conduct will show, that they have, in fact, taken no strong hold upon them; their fears and cowardice will betray the feebleness of their faith in him. Yet his word to them is one of tenderness and peace (vs. 33). To the end, and in the face of his own great sufferings, he deals with his disciples with infinite patience and unfailing love. In spite of the agony of his soul which breaks forth shortly in Gethsemane he strengthens and soothes them by his own resolute calmness.

It is worthy of note, in these farewell discourses, that Jesus, understanding fully that all the burden of his work must rest on these eleven men and that they as yet knew only imperfectly how to do it, devotes these precious moments not to giving so-called "practical" directions but to securing the right attitude of heart in the apostles themselves—he would give them peace through assured fellowship with himself. Both his purpose and his method of attaining it are concisely stated in the last verse of the discourses (John 16:33):

These things have I spoken unto you, that in me ye may have peace.

In the world ye have tribulation: but be of good cheer; I have overcome the world.

283 (§ 135). **The Intercessory Prayer.—John, chap. 17.**—In this prayer Jesus prays first that, since he has glorified the Father in accomplishing his work, the Father may now glorify him, vss. 1–5; then for the disciples that the Father has given him, that they may be kept from the evil of the world, and be sanctified in the truth, vss. 6–19; and finally for all those who have believed or shall believe on him, that they may be one, he in them, and the Father in him, vss.

20–26. *Vss. 1–3.* A being of admirable character can be best glorified (cf. notes on John 12:23 and 13:31) simply through the making manifest of his true character: God is glorified when men see him as he truly is. The prayer of Jesus is that his true character and mission may be manifested. This was to be accomplished through his death and resurrection. "That the Son may glorify thee": this is the end of all Jesus' work, to reveal God and by revealing to glorify him. It is through such revelation that he is to accomplish his work of giving eternal life to man (vs. 2); for it is through the knowledge of God that eternal life is attained (vs. 3). To know God, i. e., to have a true fellowship with him, this is the secret of existence according to the true ideal of life, and such relationship to God is in its nature eternal.

Vs. 25, "O righteous Father, the world knew thee not, but I knew thee, and these knew that thou didst send me": this is the whole philosophy of the plan of salvation; to a world that knows not God (and hence is without life) the Christ, who knew God, comes, and they who recognize that he is sent of God receive him; to them Christ reveals the Father, and they become partakers in that love which God has for Christ himself. Cf. John 1:9–14, 18.

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284. **Questions and Suggestions for Study.**—(1) Review briefly the events of each day of the Passion Week. (2) In what month and on what day of the month did the Last Supper occur? On what day of the week? (3) What was the Jewish Passover and what in brief the method of its observance? (4) What was the method by which Jesus designated for his apostles the place where he would eat the Passover with them? Why was this method probably used?

(5) What prediction did Jesus make at the paschal supper concerning his betrayal? (6)* How did the reception of this announcement by the apostles show their feelings and character? (7) What did Judas say and do at this time?

(8) Tell the story of the washing of the apostles' feet. (9) What specially conspicuous part did Peter take in it? In what was that part characteristic of Peter? (10)* What did Jesus intend to teach

by this act? (11) What excellence of Jesus as a teacher does the incident illustrate? (12) What contention according to Luke arose among the apostles? (13) Who did Jesus say should be greatest in the fraternity founded by him? (14) For what does Jesus commend his apostles, and what does he say shall be their reward?

(15)* In connection with what Jewish observance did Jesus eat his last supper with his disciples? (16) What did Jesus mean by the expression "This is my body"? (17)* What significance did Jesus give to the bread and wine? (18) What did Jesus mean by "This cup is the new covenant in my blood"? (19)* To what extent is the common modern term, "Communion," appropriately applied to the Lord's Supper? (20) What has been the effect of this observance viewed historically on the Christian church? What is its value in the life of the individual Christian today?

(21) What separate predictions as to the immediate future does Jesus make in Mark 14:27–31? (22) How in these predictions does Jesus show his generous and tender feeling toward his disciples? (23) How did Peter receive the prediction in regard to himself? (24) What is the moral sense in which the word "sift" is used in Luke 22:31 and what suggestion is there here for us as to our own spiritual life? (25) Who had already been sifted out of the little company about Jesus? (26) How does Jesus warn his followers in Luke 22:35–38 of a change in their lives?

(27)* What are the chief and most frequently recurring thoughts expressed by Jesus in his farewell discourses recorded in John 13:31—16:33? (28) To what is he looking forward for himself? (29) What does he foresee for his disciples? (30) What comfort does he give them in view of what is coming to them? (31)* What relation does he say that he sustains on the one side to the Father, and on the other side to his disciples? (32)* What is the teaching of the Parable of the Vine and the Branches? (33) What is the meaning of John 14:6? (34) What is the meaning of the word translated Comforter? (35) What work does Jesus say the Comforter will perform? (36) What other titles are applied to him in these chapters? (37) Why was it expedient that Jesus should go away? (38) Describe the process, suggested in this discourse, by which men and communities arrive at new truth. (39) What indications of

Jesus' character do you find in these discourses? (40) What of his qualities as a teacher?

(41)* For what and for whom does Jesus pray in his last prayer with his disciples? (42) In what sense, and for what reason, does Jesus desire to be glorified? (43) How does Jesus define eternal life in John 17:3? (44) What does he specially ask for his disciples who have already believed? (45) What is his comprehensive prayer for *all* his disciples? (46) When and how will that prayer be answered?

(47)* Make a list of the incidents, conversations, and discourses that belong to Jesus' last day with his disciples? (48) What would be the probable effect of all these incidents on Jesus? (49) What upon his disciples? (50) Commit to memory: John 13:34; 14:6; 15:1–5; 16:33; 17:3. (51)* Make a list of the utterances and acts by which Jesus showed his love for the disciples on this last day with them.

285. **Constructive Work.**—Write chap. xxxvi of your "Life of Christ," describing as intelligently and clearly as you can the events of Jesus' last day with his disciples, up to the departure from the room in which the Last Supper was eaten, with a brief summary of the last discourses and prayer. Try to enter into and realize truly and vividly the experience of Jesus and the disciples on this memorable night.

286. **Supplementary Topics for Study.**—1. The order of the Passover ceremonial in the time of Jesus, and the relation to it of the events of Jesus' supper as recorded in the gospels.

See EDERSHEIM, *Life and Times of Jesus*, Vol. II, pp. 490–512; HASTINGS, *Dictionary of the Bible*, art. "Passover;" STAPFER, *Palestine in the Time of Christ*, pp. 440–46.

2. The office of the Comforter as set forth by Jesus.

3. The sympathy of Jesus as an element in his power as a teacher.

Cf. the treatment of Jesus as a teacher in chap. xvi.

4. As a comment on Luke 22:28 make a list of the probable occasions when Jesus was assailed by temptation.

Cf. Luke 4:13 and John 6:15, with note on the latter.

CHAPTER XXXVII

THE ARREST AND TRIAL OF JESUS

287 (§ 136). **The Agony in Gethsemane.**
[Matt. 26:30.] [Mark 14:26.] [John 18:1.]
Matt. 26:36–46. Mark 14:32–42. Luke 22:39–46.
288 (§ 137). **The Betrayal and Arrest.**
Matt. 26:47–56. Mark 14:43–52. Luke 22:47–53. John 18:1–11 [12].
290 (§ 138). **The Trial before the Jewish Authorities.**
Matt. 26:57—27:10. Mark 14:53–72. Luke 22:54–71. John 18:12–27.
[Mark 15:1*a*.]
292 (§ 139). **The Trial before Pilate.**
Matt. 27: [2] 11–31. Mark 15:1–20. Luke 23:1–25. John 18:28—19:16*a*.

287 (§ 136). **The Agony in Gethsemane.—Mark 14:32–42.**—The agony in Gethsemane is one of those events in the life of Jesus, the meaning of which can be realized only after deep and quiet thought. In no other crisis of his life does Jesus appear more one of us, and at the same time more truly our Master. *Vs. 32*, "place which was named Gethsemane": i. e., an estate known as Gethsemane, or "the oil press." Its precise location is not known. The traditional site is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of Kedron. See Underwood, Stereographs Nos. 12 and 33. "While I pray": notice again the prayerful habit of Jesus, and cf. Matt. 14:23; Mark 1:35; Luke 5:16; 9:28, 29; 11:1; John 11:41; and chap. 17. *Vs. 33*, "amazed": Jesus had for months contemplated the certainty of a violent death, and had gone resolutely forward to meet it, but now that it was imminent and to result from a friend's treachery and the nation's rejection of him, its awfulness appalled him. *Vs. 36*, "this cup": i. e., his approaching death and all it involved; dreaded, we must believe, because of the causes that led to it rather than the mere pain it involved. But it is not legitimate to read into the words any reference to bearing other men's *punishments*. It is a universal law that the good, because they are good, suffer from the sin of the wicked. Jesus dreaded suffering and death, not punishment. Punishment, as such, cannot be transferred from the guilty to the innocent. Further than this, speculation as regards the agony in Gethsemane should not go. "Not what I will": Jesus in his agony

THE MOUNT OF OLIVES AND GARDEN OF GETHSEMANE

could yet trust God as Father, and believe his will to be loving. Here is the true model prayer.

Vs. 37. Compare the boast of Peter only a few hours before. Notice Jesus' need of human companionship, both in bodily presence and spiritual sympathy. He had neither; this was a part of the horror of Gethsemane. Cf. supplementary topic 4.

> If God compel thee to this destiny,
> To die alone, with none beside thy bed
> To ruffle round with sobs thy last word said
> And mark with tears the pulses ebb from thee—
> Pray then alone, "O Christ, come tenderly!
> By thy forsaken Sonship in the red
> Drear wine-press, by the wilderness outspread,
> And the lone garden where thine agony
> Fell bloody from thy brow, by all of those
> Permitted desolations, comfort mine!"
>
> —MRS. BROWNING, "A Thought for a Lonely Deathbed."

Vs. 41, "Sleep on now," etc.: a declaration of surprise rather than an imperative, "So then you are sleeping and are taking your rest!" While Jesus had been struggling in agony, they had refused to give him the support even of wakefulness.

Luke 22:43, 44 do not occur in most of the best manuscripts, and are probably interpolated.

288a (§ 137). **The Betrayal and Arrest.—Mark 14:43–52.**—*Vs. 43*, "from the chief priests and the scribes and the elders": i. e., probably from the Sanhedrin. The force was doubtless composed in part of the temple police (cf. Luke 22:52); but cf. John 18:3. The authorities evidently feared resistance, if not a popular uprising. *Vs. 44.* The use of a kiss as a means of betrayal seems especially to have shocked Jesus (Luke 22:48). *Vs. 47.* The impetuous disciple who attempted to defend him is named in John 18:10. The question of Luke 22:49 may possibly have been suggested by the words of Jesus in Luke 22:36. The answer is contained in Matt. 26:52, with which compare the words of John Brown while awaiting execution:

> You know that Christ once armed Peter. So also in my case I think he put a sword into my hand, and there continued it so long as he saw best and then took it from me. I wish you could know with what cheerfulness I am now wielding the "sword of the spirit" on the right hand and on the left. I

bless God that it proves "mighty to the pulling down of strongholds."—SANBORN, *Life and Letters of John Brown*, p. 582.

Vs. 49, "that the scriptures might be fulfilled": these words imply Jesus' conception as to the true nature of his mission. He must show, by his submission, that suffering was a part of the messianic work as set forth by the Scriptures; cf. e. g., Isaiah, chap. 53. Compare Luke 24:25–27, 44–46. *Vs. 51.* This young man is generally supposed to have been Mark, the author of this gospel. No other gospel contains it and its insertion seems natural only as a personal reminiscence. We know Mark's mother had a house at Jerusalem which was a meeting-place for the early church; cf. Acts 12:12.

288*b* (§ 137). **John 18:1–11.**—*Vs. 1:* "the brook Kidron" ran through the valley between Jerusalem and the Mount of Olives. At present its bed contains no water except during the rainy season or immediately after a heavy rain. *Vs. 2.* A most important verse as showing why Judas went to Gethsemane to find his victim and Jesus' habit of resorting to the woods and fields; cf. also Luke 22:39. It is pleasant to think that in the lack of human sympathy (cf. note on Mark 14:37), nature soothed and strengthened him.

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
And he was well content,
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him last,
When out of the woods he came.

—SIDNEY LANIER.

Vs. 3, "band": better "cohort," a tenth of a legion, and containing normally about 600 men, but often much smaller. It was commanded by a tribune or chiliarch (vs. 12). A century constituted a sixth of

a cohort. *Vs. 4.* Cf. Mark 14:49. *Vs. 6,* "they went backward," etc.: there was nothing miraculous about this experience. The crowd, many of whom knew of Jesus as a wonder-worker, recoiled at his approach, doubtless fearing lest he was about to use his powers against them. *Vs. 8.* Notice the heroism and presence of mind of Jesus, and his solicitude for those followers who had not been strong enough to watch with him in his agony. *Vs. 9* is a parenthetical comment of the evangelist. The reference is to John 17:12.

289. **The Order of Events in the Trial before the Jewish Authorities.**—In studying the account of the trial of Jesus it is necessary to bear in mind the fact that it consisted of two parts: the trial before the Jewish authorities, and that before Pilate. Each evangelist relates the Jewish trial in his own way, yet their variations are capable of explanation and the course of events was probably this: (1) Upon his arrest Jesus was hurried to the house of Annas for a preliminary and unofficial examination, John 18:12–24. (2) He was taken to the house of Caiaphas, where he was formally but illegally tried by the Sanhedrin, by which he was condemned, Mark 14:53–72 and parallels.

290*a* (§ 138). **The Trial before the Jewish Authorities.—John 18:12–27.**—1. *The examination before Annas.—Vs. 13,* "Annas": this man, the head of a family which furnished several high priests, had himself held the high-priesthood, 7–14 A. D. (See Josephus, *Ant.*, xviii, 2, 1, 2; xx, 9, 1.) He seems to have retained the title by courtesy (cf. Luke 3:2). *Vss. 19–21* show Jesus' regard for his legal rights as a prisoner. No charge had been preferred against him, the private examination before Annas was contrary to express provisions of the rabbinical criminal code, and his refusal to bear testimony against himself under such circumstances was thoroughly legal (cf. note on Mark 14:60, below). The same can be said of his demand that if charges were to be brought against him they should be brought by witnesses. *Vs. 23.* The reply of Jesus was an appeal to justice and legal procedure. He had simply demanded that his prosecutors introduce witnesses. With the exhibition of the brutality of the officer the informal examination closed, and Jesus was sent whither he should have first been led—to the high priest and the Sanhedrin.

290*b* (§ 138). **Mark 14:53–72.**—2. *The trial before the Sanhedrin.* —*Vs. 53*, "all the chief priests and the elders and the scribes": i. e., the entire Sanhedrin (cf. vs. 55). *Vs. 55*, "sought witness": in Jewish courts if two witnesses brought the same evidence against a man, he was regarded as being under indictment. If, however, this evidence did not exactly coincide in every detail, no indictment could be found, and the prisoner was discharged. The enemies of Jesus, therefore, were in desperate straits. They must procure evidence sufficient to lead to indictment on a charge that would stand in the Roman court, and they must procure evidence sufficient to condemn him in the Sanhedrin. In neither case was such evidence available (vs. 56). *Vs. 57*, "false witness": in oriental courts today it is possible to hire witnesses to testify to any charge, at least in so far as to warrant an indictment. Possibly it was this sort of witness now employed. *Vs. 58*. The charge here brought forward is an instance of the failure of the priests. Jesus, to our knowledge, never uttered the words here quoted. The nearest approach to them is in John 2:19. *Vs. 59*, "not even . . . . agree": had the Sanhedrin been proceeding according to its ordinary rules, Jesus must now have been released, for *no indictment had been brought against him*, since the testimony of the witnesses had not precisely agreed. *Vs. 60*. In this situation, the high priest, instead of releasing him, resorts to further illegal methods: he attempts to compel the prisoner to testify against himself—something as much forbidden by law in Jewish as in American procedure. *Vs. 61*, "held his peace": Jesus was evidently aware of his legal rights and refused to speak so long as no charge had been established against which he needed to defend himself. "Art thou the Christ?": Matt. 26:63 gives the solemn formula with which the high priest introduced the question. Jesus could not be silent longer, though legally not obliged to answer. But something more than life was at stake (cf. Mark 8:35). *Vs. 62*, "ye shall see the Son of man," etc.: again Jesus thinks of the coming of the kingdom, when his judges would themselves be judged. *Vs. 64*, "blasphemy": Jesus had simply said he was the Christ. To the Sanhedrin, however, such a claim made by a wretched criminal, as Jesus seemed to them, might well merit the term, and instead of investigating to see whether his claim to be the Messiah was well or ill

founded, they did not even summon the witnesses to whom Jesus appealed, but condemned him to death. *Vs. 65.* This outrageous physical abuse presupposed that Jesus was a condemned criminal. In itself this constitutes another illegal element in his trial. How illegal had been the proceedings is to be seen in that, according to Jewish law, it was forbidden (1) to try criminals in the night (they did, however, so far respect the law as to wait for the day before pronouncing sentence; cf. Matt. 27:1; Mark 15:1; and Luke 22:66); (2) to pass judgment of death before one night had elapsed after the trial; (3) to try criminal cases on the day before the Sabbath or a feast. "Prophesy": i.e., prove your divine power by declaring while blindfolded who struck you (cf. Luke 22:64).

Vss. 66–72. Here comes the culminating act in Peter's denial. But for an understanding of this we need to review again Peter's boast and Jesus' warning in Mark 14:27–31; Luke 22:31–34, his sleep, Jesus' renewed warning in the Garden of Gethsemane (Matt. 26:40), and his desertion (Matt. 26:56). But Peter after a little regains his courage and follows Jesus "afar off" (Mark 14:54). John in a graphic passage (18:15–18) tells how Peter finally comes up to the high priest's house where Jesus is being tried and how he brings Peter into the house. Here he stands warming himself in the light of a fire of coals in the midst of soldiers and servants who have no sympathy with Jesus. Peter erred in heedlessness and overconfidence and probably in companionship with the foes of Jesus. He was right in daring to enter the palace of the high priest, in getting near to Jesus, in his repentance, and in allowing the experience to sink into his soul (cf. I Peter 5:6–10). His disloyalty was an act of panic, not of deliberate purpose.

A most important addition to the narrative is contained in Luke 22:61, where it says that "the Lord turned and looked upon Peter." It is not strange that Christian poets have dwelt upon this dramatic and pathetic moment. Longfellow writes in "The Sifting of Peter":

> One look of that pale suffering face
> Will make us feel the deep disgrace
> Of weakness;
> We shall be sifted till the strength
> Of self-conceit be changed at length
> To meekness.

Mrs. Browning has written three sonnets on the subject, of which one, "The Meaning of the Look," is in part as follows:

> I think that look of Christ might seem to say—
> . . . . Did I yesterday
> Wash thy feet, my beloved, that they should run
> Quick to deny me 'neath the morning sun?
> And do thy kisses, like the rest, betray?
> The cock crows coldly. Go and manifest
> A late contrition but no bootless fear!
> For when thy final need is dreariest
> Thou shalt not be denied as I am here;
> My voice to God and angels shall attest,
> *Because I* KNOW *this man, let him be clear.*

Peter did well to be near enough to Jesus to receive his look; and a man when tempted today to conceal the fact that he is a Christian, cannot do better than to think of Jesus as present and looking him in the eye. It was that we might so think of him that Jesus instituted that feast of remembrance, the Lord's Supper (paragraphs 280*a*, 281, last part). Participation in it has brought many a disloyal follower back to loyalty.

290*c* (§ 138). **Matt. 27:3–10.**—The quick revulsion of feeling on the part of Judas seems a remarkable testimony to the influence of Jesus. His three years with the Master had not made him a loyal disciple but had made his conscience so tender that he could not be a successful villain. The contrast between his remorse and Peter's repentance makes an interesting study.

Vs. 6. A true picture of the Pharisee's soul—scrupulous about a trifle while hounding to death the Savior of the world; see, too, John 18:28; Matt. 23:23, 24. *Vs. 7.* Note here the origin and meaning of the term "potter's field."

291. **The Accusation and Order of Events in the Trial before Pilate.**—The Sanhedrin could condemn, but it could not execute a criminal. That was reserved, either with or without a new trial, for the Roman procurator, Pontius Pilate. In order to bring about a trial by this Roman, it was necessary to formulate a charge that merited death under Roman law. That upon which Jesus had just been condemned would have stood no more in the court of Pilate than that against Paul with Gallio in Corinth. (See Acts 18:12–17.)

The charge actually preferred by the priests was that of *lèse-majesté* or attempted revolution (Luke 23:2). Pilate convinces himself of the idleness of this accusation, and attempts to release Jesus, when he meets with the settled determination of the priests, and is at last induced to sacrifice an innocent man in order to protect himself from accusation before the Roman emperor.

The material for constructing an account of this new trial of Jesus may thus be arranged:

(*a*) The Jews bring Jesus before Pilate, but refuse to formulate an accusation.
Mark 15:1. Luke 23:1. John 18:28–31.

(*b*) The charge of treason is preferred against Jesus.
Luke 23:2.

(*c*) The examination of Pilate and the confession of Jesus.
Matt. 27:11. Mark 15:2. Luke 23:3. John 18:33–38*a*.

(*d*) The acquittal by Pilate. Luke 23:4. John 18:38*b*.

(*e*) The renewed accusation.
Matt. 27:12–14. Mark 15:3–5. Luke 23:5.

(*f*) Pilate sends Jesus to Herod. Luke 23:6–12.

(*g*) Second acquittal and proposed release of Jesus by Pilate.
Luke 23:13–16.

(*h*) The priests cause the people to prefer Barabbas.
Matt. 27:15–21. Mark 15:6–11. Luke 23:18, 19. John 18:39, 40.

(*i*) The crowd demands that Jesus be crucified.
Matt. 27:22, 23. Mark 15:12–14. Luke 23:20–23.

(*j*) Pilate sacrifices Jesus to the priests without condemning him.
Matt. 27:24–26. Mark 15:15. Luke 23:24, 25. John 19:1.

(*k*) The soldiers abuse Jesus in preparation for the crucifixion.
Matt. 27:27–30. Mark 15:16–19. John 19:2, 3.

(*l*) After a final attempt to release him, Pilate formally condemns Jesus as a matter of self-preservation. John 19:4–15.

(*m*) Jesus taken to be crucified.
Matt. 27:31. Mark 15:20. John 19:16.

292*a* (§ 139). **The Trial before Pilate.—Mark 15:1–20.**—*Vs. 1.* Pontius Pilate had been appointed by Tiberius as procurator of Judea in the twelfth year of his reign, i. e., 25 or 26 A. D. His administration was marked by severity, and he was regarded by Jews like Philo and Josephus as a bad governor and a bad man. The evidence they adduce, however, hardly supports these charges. He remained in office ten years, but was then sent by the procurator of Syria to Rome for trial, as an act of favor to the Jews and Samaritans whom

he had treated severely. If tradition is to be trusted, he was punished by Caligula. *Vs. 2*, "and Pilate asked him, Art thou the king of the Jews?": the occasion of this question is supplied in John 18: 29–31, which relates Pilate's demand for an accusation and the Jew's unsuccessful attempt to induce Pilate to sentence Jesus on their condemnation alone (see paragraph 292*d*), and in Luke 23:2, which gives the Jews' charge against Jesus (see paragraph 292*c*). "Thou sayest": equivalent to "yes." *Vss. 6, 7*. The origin of this custom is not known. An interesting parallel is the custom which formerly prevailed in Massachusetts of pardoning a prisoner at Thanksgiving time. "Insurrection": possibly a revolt of the Zealots or extreme messianic party.

Vs. 8, "The multitude went up": hitherto Pilate has been dealing with the Sanhedrin. The crowd comes to plead for the procurator's annual pardon, and therefore joined the more aristocratic group in the courtyard of the palace. *Vss. 9, 10*. Note the appeal of Pilate from the priests to this newly arrived crowd. Evidently he expects that they will call for Jesus and thus relieve him from the alternative of either offending the priests or executing an innocent man. *Vs. 11*, "the priests stirred up the multitude," etc.: they thus spoiled the well-intended but cowardly plan of Pilate. *Vss. 13, 14*, "crucify him": this is the cry of the mob, but not necessarily of the same people who had cried "Hosanna" on the preceding Sunday. These may have been mainly Judeans, those men of Galilee (cf. paragraph 254*d*, last part). We must remember that throngs of Jews from all quarters were at Jerusalem during the Passover. Pilate's question is addressed to these. He knows the purpose of the priests. *Vs. 15*. Note carefully that Pilate is handing over an innocent man to death simply to please the mob. "Scourged": this was a common forerunner of crucifixion. The instrument used was a whip with leather lashes loaded with lead and iron. It cut the flesh to the bone, and sometimes itself caused death. It nearly killed Jesus. *Vs. 16*, "praetorium": the reference is to the court of the procurator's palace. This building was probably close to, possibly formed a part of, the castle of Antonia, on the northwest corner of the temple area. Some scholars identify it with Herod's magnificent praetorium, or palace, which stood on the western edge

of the city. See further, paragraph 292*d*. *Vs. 17*, "clothe him with purple": doubtless some officer's or soldier's old cloak (cf. Matt. 27:28). Purple was the royal color. *Vs. 18*, "king of the Jews": it will be recalled that this was the charge brought against Jesus under which he died. The mockery was of the Jewish people as well as of Jesus.

292*b* (§ 139). **Matt. 27:19–25.**—These verses contain an important addition of the First Gospel. *Vs. 19*. The belief in the importance of dreams was general among the Romans and Jews, even among the best educated of them, such as Pliny and Josephus. It seems to have been customary for the governors of provinces to be accompanied by their wives, although the senate attempted to check the custom. *Vs. 24*. This act of Pilate was intended to signify his belief that Jesus was being sacrificed to the popular will, and to disclaim all responsibility for his death. *Vs. 25*. The people accept the responsibility.

292*c* (§ 139). **Luke 23:1–25.**—Luke's narrative contains two important additions to that of Mark: the accusation lodged by the Jews (vs. 2; cf. paragraph 291), and the account of the sending of Jesus to Herod Antipas (vss. 5–16). *Vs. 2*, "perverting our nation": i. e., urging it to revolt. "Forbidding to give tribute to Caesar": a specific act of revolt; but in fact the charge was absolutely false. "Saying that he is Christ a king": the acme of treason from the Roman point of view. It is this last element that attracted Pilate's attention. See Mark 15:2. *Vs. 5*. The reference to Judea implies that Jesus had done more teaching there than the synoptists record. *Vs. 6*. Pilate had no jurisdiction over Galilee, or over Galileans, except as they were offenders against the peace of the province, Judea, over which he was procurator. *Vs. 7*, "of Herod's jurisdiction": Herod Antipas was tetrarch of Galilee and Perea, and consequently Jesus was his subject; cf. paragraphs 151 and 154, 2. He was doubtless in Jerusalem to observe the Passover. *Vs. 8*, "He had heard concerning him": cf. Mark 6:14–16; Luke 9:9. *Vss. 14, 15*. These verses record Pilate's formal acquittal of Jesus. He should therefore have released him. *Vs. 16*. Instead he attempted a compromise. By scourging Jesus he thought he would pacify the priests, and by releasing him he would satisfy his Roman sense of justice.

292*d* (§ 139). **John 18:28—19:16***a*.—*Vs. 28*, "early": cf. Mark 15:1; Luke 22:66; about 6 A. M. "They entered not in," etc.: the house of a gentile would defile them. "Might eat the Passover": the author's explanation of why they did not wish to be defiled. See note on Matt 27:6 in paragraph 290*c*. Jesus apparently was within the palace. *Vss. 29, 30.* Pilate began with the formal question as to the accusation under which he could try Jesus. The Jews at first attempt to compel him to pronounce sentence without trial, upon their condemnation, and wish to give no accusation. Pilate replies in scorn. Thereupon the Jews admit their inability to execute their condemned criminals (vs. 31). Singularly enough, the Talmud states that the power of life and death was taken from the Sanhedrin forty years before the destruction of the temple (70 A. D.), i. e., at just about the time of this trial; on the chronology, see paragraph 37; John 2:20 and Luke 3:23. *Vs. 32.* This verse is the evangelist's or editor's explanation of why Jesus was crucified rather than stoned, as he would have been according to Jewish usage (cf. John 12:32, 33).

Vss. 33–37. All the evangelists agree that, in answer to the question of Pilate, Jesus admitted that he was king. John, however, gives especial details *Vss. 36, 37,* "Thou sayest that I am a king": equivalent to an affirmation. Jesus honestly admits that he is a king, though not of a political kingdom. He knows that such an admission may mean death, but will not equivocate. He had come into the world to bear witness to the truth. Notice throughout this trial that Jesus knows his legal rights, but refuses to protect himself at the cost of throwing the slightest suspicion upon his conception of his mission. It was better to lose his life than save it at the expense of his ideals and his high purpose.

With 19:4 begins the account of Pilate's last efforts to placate the Jews and avoid condemning an innocent man. Some of its particulars resemble those appearing earlier in the trial, but vss. 4, 5 make it evident that they belong after the scourging had been inflicted. *Vs. 5,* "Behold the man!": the Latin equivalent for these words *Ecce homo* is widely used to designate a work of art representing this scene or as a title of an essay upon the work of Christ. Pilate doubtless hoped the pitiable condition of Jesus after

his terrible scourging, his head all bruised (Mark 15:19) and pierced with thorns (vs. 2), would appeal to the hearts of his enemies.

Vs. 7. The priests will not kill Jesus illegally. He must be condemned and executed by the Romans. They therefore bring in a new charge, and one which might easily be interpreted as a violation of the rights guaranteed Judaism. *Vs. 8,* "afraid": Jesus had deeply impressed Pilate, and this new charge appealed to the Roman's superstition, and all the more because of his wife's dream (Matt. 27:19). *Vs. 11,* "He that delivered me": i. e., Caiaphas. Jesus, always just, while not excusing Pilate, sees that, because he occupies an office to which he had been in God's providence appointed, he is under the necessity of pronouncing sentence, and that he is about to yield to the pressure of the priests. He condemns the latter as greater offenders against justice. *Vs. 12.* The priests very skilfully compel Pilate to balance the life of Jesus against his own interests. If he should not condemn Jesus, how could he justify himself before the emperor, should the priests charge him with having released a man "speaking against Caesar"? All the evidence would be against him, and Tiberius in his later years would hardly have appreciated any plea Pilate could make. It would have been all but impossible to convince the emperor that he should have released a man whom the religious head of the Jews himself denounced as a traitor and rebel. Further than this, it may very well have been that Pilate had already given offense to the Jews on the grounds stated by Philo and Josephus. He therefore chose to protect his own interests. What, after all, was the life of a poor enthusiast when compared with the career of a Roman procurator! *Vs. 13,* "the pavement": i. e., of the court of the palace. It is not altogether impossible that a portion of this very pavement has been uncovered under the convent of the Sisters of Zion, just north of the temple area, near the *Ecce homo* arch. The pavement was evidently used at some time by Roman soldiers, since it has scratched upon it gambling devices, such as are numerous in the Roman pavements of Italy. The chair upon which Pilate sat was the official seat of the procurator when pronouncing sentence. *Vs. 14,* "the preparation of the Passover": i. e., Friday of Passover week (Mark 15:42). "The sixth hour": about 12, noon. Mark says (15:25), "the third hour," i. e., 9. No

completely satisfactory adjustment of the two statements has yet been suggested. Perhaps the two accounts should be combined, placing the time of the condemnation 9–12 A. M. *Vs. 15*, "We have no king but Caesar": the priests were of the official class (cf. paragraph 36*b*, 2) and were ready to make this statement, so hateful to the people at large.

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293. **Questions and Suggestions for Study.**—(1) Where and what was Gethsemane? (2) How had it been connected with the life of Jesus before this time? (3) Give an account of the events in Gethsemane before the appearance of Judas. (4) What caused Jesus' agony in Gethsemane? (5) How did Jesus gain and retain the mastery of himself? (6) How was he helped in this crisis by the habits of his spiritual life? (7) What are the chief elements in his prayer for deliverance?

(8) How could Jesus know some time in advance that the company that would arrest him was coming? Cf. Mark 14:42 and John 18:3. (9) Give the incidents in the betrayal of Jesus, making the scene as vivid as possible. (10) What was Jesus' attitude toward the resistance attempted by his disciples? (11) Of what teachings of his was his conduct in this instance an illustration? (12) How many men were taken to arrest Jesus? Why so many? (13) How did Jesus show his courage in Gethsemane? (14) How his tender thoughtfulness for his disciples?

(15)* How many trials did Jesus have? (16)* Point out their illegalities. (17) Describe the trial before Annas. (18) What charges were brought against Jesus in the trial before the Sanhedrin? (19) What difficulty did his enemies have in proving these charges? (20)* How was he finally condemned? (21) Why could not the Jews execute him?

(22) Give in outline Peter's words and actions from Thursday noon until Jesus was arrested in Gethsemane. (23) Give them from the arrest of Jesus until the first denial. (24) How many times and under what circumstances did he repeat the denial? (25)* What besides the cock crowing brought him to repentance? (26) Reviewing the whole story, tell where Peter made mistakes? (27) Wherein was his conduct pardonable and wherein admirable?

(28)* Tell some of the ways in which we may practically, though not in so many spoken words, deny Christ. (29) How may we avoid such weakness?

(30) Describe the feelings which in your judgment led to Judas' suicide. (31) Why did his sin have so different an issue from that of Peter?

(32) What sort of charge was it necessary for the Jews to establish before Pilate? (33) What did they attempt at first? What charge did they at length formulate? (34) Give an account of the trial before Pilate, indicating the various efforts of the governor to secure his release. (35) What questions did Jesus answer? (36)* What questions did he not answer? Can you suggest a reason for his silence? (37) What relation did Barabbas have to the trial of Jesus? (38) Who were the "multitude" referred to in Mark 15:15 and why did they prefer Barabbas to Jesus? (39)* What finally induced Pilate to condemn Jesus? (40)* What was his alleged crime? (41) What connection had Pilate's wife with the trial of Jesus? (42) What connection had Herod Antipas?

294. **Constructive Work.**—Write chap. xxxvii of your "Life of Christ," following the analysis at the head of the chapter. The text of this chapter is so full that it will be necessary to condense and abridge much. Be sure to include what is most essential, leaving out many details. Emphasize facts and words which reflect the feelings and characters of the principal personages in the story.

295. **Supplementary Topics for Study.**—1. The traditional and probable location of Gethsemane.

STEWART, *Land of Israel*, pp. 178–80, 200, 201; SANDAY AND WATERHOUSE, *Sacred Sites of the Gospels;* GEORGE ADAM SMITH, *Jerusalem*, Vol. II, chap. xx. See also Dictionaries of the Bible and a number of papers in the publications of the Palestine Exploration Fund.

2. The criminal trials of the Jews.

3. The trial of Jesus in the light of the legal procedure in Jewish and Roman courts.

INNES, *The Trial of Jesus Christ;* DAVID J. BREWER (Associate Justice of the Supreme Court of the United States), "Were Christ's Trial and Death Legal?" *The Sunday School Times*, November 17, 1906.

4. The loneliness of Jesus.

F. W. ROBERTSON, sermon under the above title in *Sermons* (first series); HUGHES, *The Manliness of Christ*, Part VIII; CHRISTINA ROSSETTI, "None with Him," *New Poems*, edited by W. M. ROSSETTI.

CHAPTER XXXVIII

THE CRUCIFIXION AND BURIAL OF JESUS

296 (§ 140). **The Crucifixion.**
Matt. 27:32–56. Mark 15:21–41. Luke 23:26–49. John 19:16*b*–37.
297 (§ 141). **The Burial.**
Matt. 27:57–61. Mark 15:42–47. Luke 23:50–56*a*. John 19:38–42.
298 (§ 142). **The Watch at the Sepulcher.**
Matt. 27:62–66.

296*a* (§ 140). **The Crucifixion.—Mark 15:21–41.**—*Vs. 21*, "coming from the country": not necessarily from work. As the sad procession passed out, Simon was met coming into the city. "Alexander and Rufus": doubtless two well-known members of the Christian community; possibly those named in Rom. 16:13 and Acts 19:33. "Cross": the most disgraceful and one of the most awful instruments of torture among the Romans. It was commonly made by crossing two pieces of timber, the upright being perhaps eight or nine feet long, and commonly left standing permanently in the ground. The cross-bar was carried by the condemned man, and to it his hands were nailed or in some other way fastened. The body rested upon a peg driven into the upright post. The person thus punished ordinarily died from starvation and pain, not from any fatal injury. On the way to the place of execution the condemned man would be preceded by a herald bearing a piece of wood upon which was written the name of the crime he had committed. This would be nailed to the cross (cf. vs. 26). It was while Jesus, completely exhausted from his treatment at the hands of the soldiers, was thus being led to his death, that Simon was met, and the words of Luke 23:28–31 were spoken.

Vs. 22, "Golgotha": the traditional site is under the Church of the Holy Sepulcher, but of late years many scholars favor the skull-like eminence just outside the present wall of Jerusalem (John 19:20; Heb. 13:12), in which is Jeremiah's Grotto. See Underwood, Stereograph No. 34. "The place of a skull": probably with reference to the shape of the hill, though some think it was rather a

place of execution where the skulls of criminals were allowed to remain unburied. *Vs. 23.* The drink offered Jesus was probably an anaesthetic. Jesus refused it because he was unwilling to have his mind in any way clouded. Matthew substitutes "gall" for "myrrh." *Vs. 24.* The clothes of the condemned man were according to custom given to the executioners. *Vs. 31.* "Himself he cannot save": false in the narrow sense in which it was used (cf. Matt. 26:53) but true in a larger and higher sense (cf. John 12:27). See also the words of Caiaphas and the larger interpretation put upon them by John in 11:49–52. *Vs. 33,* "darkness": it may not have been miraculous and was perhaps due to a storm of sand. An eclipse would be impossible, as the moon was full at Passover. It seemed intended to express the blackness of the sin which culminated in the crucifixion of the Son of God, and the fact that during these three hours Jesus was suffering the agony of body and mind that culminated in the first cry recorded by Mark (vs. 34). *Vs. 34.* The words are Aramaic, the language used by Jesus in daily speech, and occur at the beginning of Ps. 22. Jesus may have had this whole psalm in mind. *Vs. 36,* "vinegar": sour wine intended to strengthen and stimulate Jesus, not to dull his senses. *Vs. 38,* "And the veil of the temple was rent": the old mystery surrounding Israel's God had vanished; the age of types had passed; the Holy of Holies was opened to every believer. Cf. Heb. 10:19–22. *Vs. 39,* "a son of God": the margin of the Revised Version is undoubtedly right. It was a heathen who uttered these words. He evidently thought of Jesus as a sort of demi-god. *Vss. 40, 41.* A most interesting mention of devoted, ministering women of whom we have heard before and shall hear again; cf. Luke 8:2. From a comparison of this passage with Matt. 27:56 and Mark 16:1 we infer that Salome was the mother of James and John; cf. Matt. 20:20.

296*b* (§ 140). **Luke 23:26–49.**—*Vs. 27.* Note the number and the sympathy of the women and cf. Mark 15:40, 41. *Vss. 28–31.* Notice the persistent love of Jesus for his people, and his clear foresight of the horrors to which the Jews would be subjected by the Romans. *Vs. 28,* "weep for your children": Josephus, *Jewish War,* v, 10; vi, 3, tells how in the extremity of famine in the siege of Jerusalem Jewish mothers killed and devoured their own children

(Jer. 19:8, 9). *Vs. 30*, "to the hills, Cover us." The language is the highly figurative prophecy of Hosea 10:8. It is interesting to note, however, the literal fact that hundreds of Jews in the siege hid themselves in caves beneath the Jerusalem hills. *Vs. 31* draws a comparison between the sufferings of Jesus and those threatening his people by the use of a current proverb; the green tree representing innocence like that of Jesus, and the dry tree guilt like that of the Jews who suffered in the siege.

Vs. 34. It seems a pity that the manuscripts do not allow us to regard these beautiful words as a genuine part of Luke's narrative. For we cannot fail to believe they represented the spirit of Jesus as well as that of the first martyr, Stephen (Acts 7:60). We can scarcely doubt that, though not from Luke's hand, they are truthfully reported. *Vss. 39–43*. This affecting episode is recorded only by Luke. *Vs. 42*, "Jesus, remember me": he may have known of Jesus' deeds of love and power and his claim to be the Messiah; he certainly saw his divine patience on the cross and heard him utter words of forgiveness (cf. vs. 34). It was perhaps these words that encouraged him to ask the favor of Jesus. His attitude seems to have changed while on the cross, for Matt. 27:44 says that he earlier in the day reproached him. Thus Jesus when "lifted up" began at once "to draw men unto" him (cf. John 12:32). "Paradise": according to Jewish thought the abode of those belonging to the kingdom of God (cf. vs. 42).

296*c* (§ 140). **John 19:16*b*–37.**—John's narrative is strikingly like that of Mark, though with more traces of the eyewitness. He alone of the Twelve seems to have witnessed the entire tragedy. *Vs. 20*, "in Hebrew, in Latin, and in Greek": i. e., the popular, the official, and the commercial and literary languages. *Vs. 21, 22*. It seems that Pilate, in revenge for having been compelled, as he would have said, to condemn Jesus against his better judgment (see note on John 19:12), worded the inscription as he did in order to offend the pride of the haughty Jewish leaders and obstinately refused to change it.

Vs. 23. The narrative here is vivid and detailed and the incident is in harmony with the usage of the time. It was customary to detail a group of four soldiers (a quaternion; cf. Acts 12:4) under a centurion to guard or execute a prisoner, and the clothes of the person

executed were the perquisite of the soldiers. "Coat": rather, tunic or undergarment.

Vs. 25. The pathetic picture of the mother of Jesus standing by his cross, here presented, suggested the "Stabat Mater," one of the seven great Latin hymns of the mediaeval church:

Stabat Mater dolorosa
Juxta crucem lacrymosa.

At the cross her station keeping
Stood the mournful mother weeping,
Where he hung, the dying Lord;
For her soul of joy bereaved,
Bowed with anguish, deeply grieved,
Felt the sharp and piercing sword.

Four women are named in vs. 25, not three. Some think that "his mother's sister" was "Mary the wife of Clopas." But that would give two sisters of the same name, which seems very improbable. *Vss. 26, 27.* Note Jesus' filial love, supreme in his last painful moments. The reason why Jesus left his Mother in the keeping of his beloved disciple John rather than of his own brothers is perhaps suggested in John 7:5. The act may be an interesting illustration of Luke 8:19–21. *Vs. 31,* "legs might be broken": a frequent way of killing those on the cross. The Jewish law was explicit that one "hung upon a tree" should be taken down before nightfall, lest his corpse should bring pollution in the land (Deut. 21:23). *Vs. 33,* "dead already": the cause of the death of Jesus has been variously conjectured. Some have thought it was due to a rupture of the heart. It seems at any rate probable that it was due in large measure to the mental and spiritual struggles and agonies through which Jesus had passed. *Vs. 35,* "he that hath seen," etc.: the reference is to the apostle John; "that ye also may believe;" cf. John 20:31 and paragraph 15.

The following poem of Dean Stanley shows one important way in which the death of Jesus may help us, and interprets sympathetically many incidents of the last day of his life. It may well serve the student in a thoughtful and personally helpful review of those incidents:

Where shall we learn to die?
Go, gaze with steadfast eye
On dark Gethsemane
Or darker Calvary,
Where thro' each lingering hour,
The Lord of grace and power,
Most lowly and most high,
Has taught the Christian how to die.

When in the olive shade,
His long last prayer he prayed;
When on the Cross to heaven
His parting spirit was given,
He showed that to fulfil
The Father's gracious will,
Not asking how or why,
Alone prepares the soul to die.

No word of angry strife,
No anxious cry for life;
By scoff and torture torn
He speaks not scorn for scorn;
Calmly forgiving those
Who deem themselves his foes,
In silent majesty
He points the way at peace to die.

Delighting to the last
In memories of the past;
Glad at the parting meal
In lowly tasks to kneel;
Still yearning to the end
For mother and for friend;
His great humility
Loves in such acts of love to die.

Beyond his depth of woes
A wider thought arose,
Along his path of gloom
Thought for his country's doom;
Athwart all pain and grief,
Thought for the contrite thief—
The far-stretched sympathy
Lives on when all beside shall die.

297 (§ 141). **The Burial.—Mark 15:42–47.**—*Vs. 42*, "the preparation": see paragraph 292*d*, last part. *Vs. 43*, "a councillor": i. e., a member of the Sanhedrin. He was also wealthy; see Matt. 27:57. "Who also himself was looking for the kingdom of God:" cf. Luke 2:25, 26, 38, with the notes upon them. For the participation of Nicodemus, see John 19:39. *Vs. 46*. The lateness of the hour—just before the stars appeared that should declare the beginning of the Sabbath (Saturday)—made any special preparation of the body impossible. This was, at least in part, postponed to the day after the Sabbath, our Sunday (cf. Luke 23:56; 24:1; Mark 16:1; yet see John 19:39, 40, where more details are given). "A tomb": the traditional site is under the Church of the Holy Sepulcher, within the present walls of Jerusalem. It has been lately thought that it may have been one of the tombs discovered near the "new Calvary" (cf. paragraph 296*a*), not far from Jeremiah's Grotto. For additional facts about the tomb, see Matt. 27:60 and John 19:41. "Rolled a stone against the door of the tomb": circular stone doors of tombs cut in the living rock are still to be seen in Palestine. *Vs. 47*. Note that the same women are mentioned in Mark 15:40; cf. also Luke 23:55, 56. The suggestion is that these simple-hearted, affectionate women reverenced even the lifeless form of Jesus and wanted to be near it as long as they could.

298 (§ 142). **The Watch at the Sepulcher.—Matt. 27:62–66.**—These verses are important in their bearing on the proofs of the resurrection. They also show the nervous solicitude of the enemies of Jesus in making their work sure. *Vs. 63*, "After three days I rise again": for this announcement publicly made, see John 2:19–22; Matt. 12:38–40.

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299. **Questions and Suggestions for Study.**—(1) Describe punishment by crucifixion. (2) Describe the crucifixion of Jesus up to the time he was nailed to the cross, gathering together incidents from the different gospels. (3) Where and what was Calvary? (4)* What was the inscription over Jesus and why was it put into three languages? (5) What mocking words were spoken to Jesus while he was on the cross? (6) Tell the story of the penitent robber. (7) How does this incident illustrate John 12:32? (8)* Who of Jesus' disciples

remained with him to the end? (9)* Give Jesus' seven sayings on the cross with the incidents that explain them. (10) Which of these sayings have to do with the mission of Jesus? (11) Which with his relation to God? (12) Which show his love for men? (13) Which is a quotation from the Old Testament and how does its context there help to explain Christ's use of it? (14)* Give the reference by chapter and verse for every incident referred to in Dean Stanley's poem. (15)* In what respects may Jesus' sufferings and death show us how to suffer and die? (16) What was the significance of the rending of the veil of the temple?

(17) What two influential Jews assisted in burying Jesus? (18) Describe his tomb. (19) How and why was it guarded?

(20)* Indicate two or three places in John, chaps. 18 and 19, which seem to you the reports of an eyewitness.

300. **Constructive Work.**—Write chap. xxxviii of your "Life of Christ," describing his crucifixion and burial. Show briefly the significance of the more important words and incidents attending his death.

301. **Supplementary Topics for Study.**—1. The traditional and probable location of (*a*) Calvary, (*b*) the burial place of Jesus.

STEWART, *Land of Israel*, pp. 178–80, 200, 201; HOWE, *The True Site of Calvary;* SANDAY AND WATERHOUSE, *Sacred Sites of the Gospels;* L. B. PATON, *Biblical World* Dec., 1907. See also Dictionaries of the Bible and a number of papers in the publications of the Palestine Exploration Fund.

2. Roman usages and customs referred to in the trial and death of Jesus.

3. The "Stabat Mater" and other great Latin hymns.

MARCH, *Latin Hymns;* DUFFIELD, *Latin Hymn Writers and Their Hymns.*

4. The Passion of Jesus in poetry.

See some of the best hymnals; CHRISTINA ROSSETTI; ARNOLD, *The Light of the World;* LONGFELLOW, "The Divine Tragedy.

5. The Passion of Jesus in art.

See many of the references in paragraph 33.

302. **Review Questions.**—(1)* How many days are covered by the record of Part VIII? (2) Give an account of the events of Sunday. (3)* What was the purpose of the triumphal entry? (4)

Name the events of Monday. (5) Name the chief events of Tuesday. (6)* What is the most prominent thought of Jesus' discourses to the Jews on that day? (7) What is the theme of the great discourse to his disciples at the close of his last day in the temple? (8) What events precipitated Jesus' death? (9) Give the chief facts concerning Jesus' last Passover supper. (10)* State the central thoughts of Jesus' farewell discourses. (11) Give an outline of Jesus' two trials. (12) What was the real reason for his condemnation by the Jews? (13) By Pilate? (14) What is the most significant element of Jesus' suffering on the cross?

(15)* Make out as accurately as you can a statement or diagram (perhaps on two clock faces) showing the time at which each important event took place between entering the "upper room" on Thursday and the burial of Jesus on Friday. (16) Who were the following? tell how each was connected with the events or discourses of the Passion Week: Mary Magdalene, Mary the Mother of Jesus, Salome, a poor widow, Greeks at the Passover, Herod Antipas, Annas, Caiaphas, David, false Christs, Malchus, a centurion, Pilate, Pilate's wife, Nicodemus, Barabbas, Alexander, Caesar, Simon of Cyrene, daughters of Jerusalem, James the Less, Joseph of Arimathea? (17)* Which of the apostles are mentioned and in what connections? (18)* What localities in the immediate vicinity of Jerusalem are mentioned? Locate each. What happened at each?

PART IX

THE FORTY DAYS

FROM THE RESURRECTION UNTIL THE ASCENSION

CHAPTER XXXIX

THE DAY OF RESURRECTION. CHRIST'S FIRST APPEARANCES

303 (§ 143). **The Resurrection Morning.**
Matt. 28:1–10. Mark 16:1–8, 9–11. Luke 23:56*b*—24:12. John 20:1–18.
304 (§ 144). **The Report of the Watch.**
Matt. 28:11–15.
305 (§ 145). **The Walk to Emmaus.**
Mark 16:12, 13. Luke 24:13–35.
306 (§ 146). **The Appearance to the Disciples in Jerusalem, Thomas Being Absent.**
Mark 16:14. Luke 24:36–43. John 20:19–25.

303*a* (§ 143). **The Resurrection Morning.—Mark 16:1–8.**—*Vs. 1*, "When the sabbath was past": i. e., in the evening, when the Sabbath, which closed at sunset, was over; Saturday evening according to our way of reckoning. "Spices": in part at least fragrant oils (cf. II Kings 20:13), as is shown by the fact that they were to be used to anoint the body. *Vs. 2*, "on the first day of the week": Sunday. *Vs. 4*, "for it was exceeding great": this clause might have seemed more natural at the end of the preceding verse; here it explains the surprised interest with which they saw that the stone was rolled away. *Vs. 7*, "tell his disciples and Peter": the addition of the name of Peter is a touching instance of the thoughtful tenderness of Jesus. Peter is not disowned, as he might have thought he was, after cruelly denying his Master. Cf. note on Luke 22:28–30 in paragraph 280*b* and the last part of Mrs. Browning's sonnet in paragraph 290*b*. "He goeth before you into Galilee": cf. Mark 14:28; John 21:1; Matt. 28:16, 17. *Vs. 8*, "said nothing to any one": i. e., by the way, as they hurried on to bring the disciples word; they reserved their message for Peter and the other disciples who would have a more intense interest than anyone else. "They were

afraid": the marvelous sights they had seen greatly excited them and they could hardly believe that the words of the young man were true. Amazement and doubt for a time overpowered them.

With these words the Gospel of Mark proper ends. *Vss. 9–20* are probably by a later hand. Yet it is impossible to suppose that Mark intended to close his book with the words "they were afraid," giving no account either of the report of the women to the apostles or of the appearance of Jesus to any of his disciples. Either he was interrupted before he had completed his work, or, more likely, the closing leaf was destroyed by accident so early that no complete copy of the book has come down to us. In an Armenian manuscript of the gospels written in 986 A. D., vss. 9–20 are attributed to Ariston, by whom is perhaps meant the Aristion who is mentioned as one of the disciples of the Lord by Papias, a church Father of the second century and a disciple of John the apostle.

303*b* (§ 143). **Matt. 28:1–10.**—*Vs. 1*, "late on the sabbath day, as it began to dawn toward the first day of the week": understood according to the usual Jewish way of thinking of the day as ending at sunset; this would place the visit of the women to the tomb just before sunset Saturday afternoon. Nor is the word "dawn" opposed to this, for this word is used of evening in Luke 23:54 (margin of Revised Version), the only other place in which it occurs in the New Testament. This verse read in connection with those which follow would seem at first to indicate that Matthew supposed the resurrection to have taken place on Saturday evening. But it is clear from Matt. 16:21; 27:63, 64 that he did not so think. The truth seems to be that Matthew is not concerned to indicate the exact relative time at which the events of Saturday night occurred. The visit of the women described in this verse, the earthquake and visit of the angel, and the later visit of the women to the tomb all occurred between dusk and daylight on Saturday night. Mark 16:1 would seem to suggest that the visit of the women described in Matt. 28:1 was connected with the preparation for anointing Jesus' body the next morning. *Vss. 2–4* are evidently closely connected in Matthew's mind with the account of the posting of the Roman watch contained in Matt. 27:62–66. *Vs. 9*, "and behold Jesus met them": *the first appearance of Jesus* recorded in Matthew. On the relation of

this event to the first appearance recorded in John, see paragraph 303*d*.

303*c* (§ 143). **Luke 23:56*b*—24:12.**—*Vs. 56*, "they rested according to the commandment": these words should be read in close connection with vs. 55 and the first clause of vs. 56. The commandment referred to is the fourth of the Ten Commandments (Exod. 20:8–11), and its mention here emphasizes the entire suspension of the busy preparation by the women of embalming material up to the very beginning of the Sabbath at sunset Friday evening. *Chap. 24, vs. 1*, "at early dawn": this and the corresponding expressions in Mark 16:2; John 20:1 emphasize the early hour at which the women started for the tomb and show their intense devotion to Jesus. It is literally true that the women were "last at the cross, first at the tomb." *Vs. 3*, "and found not the body": this, which is implied in all the accounts, is distinctly affirmed here only. On the significance of the empty tomb, see paragraph 316. *Vs. 6*, "when he was yet in Galilee": for this teaching of Jesus, see Mark 9:30–32. *Vs. 10*. Cf. the list of names with that in Matt. 28:1; Mark 16:1. Cf. also the note on Mark 15:40. *Vs. 11*, "idle tales": the utter incredulity of the eleven at this time shows that only the most clear evidence would convince them of the reality of the resurrection. The fact that they were finally completely convinced, therefore, naturally makes our own belief in the resurrection more sure. *Vs. 12*, "Peter ran unto the tomb": see the fuller account in John 20:3–10.

303*d* (§ 143). **John 20:1–18.**—*Vs. 2*, "she runneth, therefore, and cometh to Simon Peter": this narrative concerning Mary Magdalene is entirely independent of the other accounts. It may be either (1) that Mary came to the tomb alone before the other women; or (2) that, coming with them, she turned back as soon as she saw from a distance that the stone was rolled away, and ran to the lodging-place of John and Peter, the other women meantime going on and entering the tomb; or (3) still, again, that what is here told of Mary Magdalene is simply a variant account of what is narrated by Mark; being here told of Mary only, there of the other women as a company.

Vs. 5, "stooping and looking in": in Luke 24:12 said of Peter. "Yet entered he not in": notice the characteristic difference in the conduct of John and Peter respectively. "The linen cloths lying":

cf. John 19:40; these details (see also vs. 7) are significant as showing that the body had not been hastily removed, but that Jesus had himself deliberately laid aside these garments of the grave. *Vs. 8*, "and he saw and believed": i. e., that Jesus had risen from the dead. *Vs. 9*, "for as yet they knew not the scripture": hence needed the demonstration of actually seeing the empty tomb. To judge from the arguments used by the early church (cf. e. g., Acts 2:25–32), this scripture included Pss. 16:8–11; 2:7.

Vs. 15, "the gardener": cf. John 19:41. *Vs. 16*, "Jesus saith unto her, Mary": the use of her name shows her that he with whom she is speaking is someone who knows her, and this arresting her attention leads to her recognition of Jesus. *Vs. 17*, "touch me not; for I am not yet ascended," etc.: the purpose of these words is to remove from Mary's mind the impression that Jesus has returned to be with his disciples as formerly; not so, says Jesus, but I have yet to ascend to my Father. "Go unto my brethren": see Matt. 28:10. We might have expected that after his resurrection Jesus would use language tending to separate himself from his disciples; on the contrary, he employs now the terms of closest intimacy and kinship. Even more significant than this word "brethren" is the language of the rest of the verse, "my Father and your Father, and my God and your God." Not simply Jesus of Nazareth, but the risen Christ counts his disciples as his brethren, and bids them look up to God as their common Father.

304 (§ 144). **The Report of the Watch.—Matt. 28:11–15.**—This passage should be studied after a careful review of Matt. 27:62–66; 28:2–4. *Vs. 14.* For sleeping at their posts Roman soldiers were regularly punished by death. They might hope to "persuade" the governor by a bribe as they did the guard; cf. Acts 24:26. *Vs. 15*, "this saying was spread abroad": Justin Martyr, a Christian writer of the second century, says that the Jews spread this report by special messengers to every country. "Until this day": that is, to the time when the Gospel of Matthew was written; cf. paragraph 13.

305 (§ 145). **The Walk to Emmaus.—Luke 24:13–35.**—*Vs. 13.* Josephus (*War*, vii, 6, 6) speaks of an Emmaus twenty furlongs from Jerusalem, but does not indicate its direction. Perhaps the most probable site of the place referred to by Luke (and Josephus) is

Khamasah, eight miles southwest from Jerusalem. *Vs. 14*, "they communed with each other of all these things which had happened": this passage in Luke is the most valuable portrayal we have of the feelings of the disciples between the burial and resurrection of Jesus. *Vs. 18*, "Cleopas": the name is a short form of the Greek name Cleopatros; the disciple referred to is probably neither any one of the Twelve (as seems to be implied in vs. 33) nor to be identified with Clopas of John 19:25. "Dost thou alone sojourn in Jerusalem," etc.: the implication is that, if he has not heard of these things, he is the only man, not only among the inhabitants, but even among the visitors to Jerusalem, that is ignorant of them. *Vs. 19*, "a prophet mighty in deed and word before God and all the people": though the death of Jesus has shaken their belief in his messiahship, the disciples have by no means lost their faith in him as one sent from God. The intellectual difficulty springing from the shattering of an erroneous dogma has left them dazed and doubtful, but to Jesus himself their hearts still cling. How often this is true today!

Vs. 21, "but we had hoped it was he which should redeem Israel": we *had* hoped that he was the Messiah, who would deliver the Jews from the Roman yoke. That hope expired just in the moment in which Jesus was doing the crowning work of the Messiah. "It is now the third day": referring, of course, to his prediction that he would rise on the third day; cf. Matt. 27:63. *Vss. 22, 23:* cf. vss. 1–10. *Vs. 24:* cf. vs. 12.

Vs. 26, "behooved it not": rather, was it not necessary; the same word which Jesus uses in Luke 9:22 in speaking of his death, and there translated "must." Suffering and death were a necessity of his mission. This was one of the hardest lessons for his disciples to learn. Only when they were convinced that he had actually died and risen again could they believe that this was part of the career of the Messiah, and even then the idea that immediate temporal deliverance was a part of his mission did not die; cf. Acts 1:6.

Vs. 27, "he interpreted to them in all the scriptures the things concerning himself": how inexpressibly precious would be a report of this discourse; how many perplexities it would solve! Yet, in fact, we have evidence enough to show what the general character of this discourse must have been. Its main point was (as vs. 26

suggests) that suffering and death and victory through death belong to the work of the Messiah, the servant of Jehovah. And this he probably proved not so much by pointing out specific predictions of himself as by showing this great truth, viz., that the righteous servant of Jehovah must suffer for his fellow-men whom he would save. This is clearly revealed in the Old Testament—so clearly that they ought to have seen it (vs. 25). In the Mosaic writings one side of this truth is set forth in Gen. 3:14, 15, and the career of Moses himself may have further served to illustrate it (cf. note on John 6:14 in paragraph 155*b*); in the prophets it is clearly set forth in such a passage as Isa., chap. 53. *Vs. 29*, "Abide with us": though they do not yet know Jesus as their former friend (vs. 16), yet his attractive personality and his power to satisfy the needs of their souls have in two or three short hours so drawn them to him that they cannot do without him. Such is the experience of every open heart today, and Henry F. Lyte interprets these words as the cry of the soul of man:

> Abide with me: fast falls the eventide;
> The darkness deepens: Lord, with me abide:
> When other helpers fail, and comforts flee,
> Help of the helpless, O abide with me.

Vs. 30, "took the bread and blessed it": the familiar act, which they had probably often seen him perform, led them to recognize him. There can, of course, be no reference to the breaking of bread in the Last Supper, since these two were quite certainly not present there. *Vs. 34*, "hath appeared to Simon": see I Cor. 15:5*a*. There is no account of this appearance beyond these two references to it.

306*a* (§ 146). **The Appearance to the Disciples in Jerusalem, Thomas Being Absent.—Luke 24:36–43.**—*Vs. 36*, "and as they spoke these things": cf. vs. 35. "Peace be unto you": the usual Hebrew salutation, but with a new meaning to the anxious disciples coming from the lips of Jesus. See also John 20:19, 21, 26.

> Down the dark future, through long generations,
> The echoing sounds grow fainter and then cease;
> And like a bell, with solemn, sweet vibrations,
> I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.
—LONGFELLOW, "The Arsenal at Springfield."

Vs. 37, "supposed that they beheld a spirit": i. e., a disembodied spirit; as we should say, a ghost. *Vs. 39*, "see my hands and my feet . . . . a spirit hath not flesh and bones, as ye behold me having": the question of the nature of Jesus' resurrection body is simply insoluble. Vss. 39 and 43 seem to imply that his body was just what it had been before, while vss. 31 and 36 seem to imply a new power to vanish or appear like a spirit (see "the doors were shut," in John 20:19). The purpose of the event is evidently to convince the disciples that it is a reality which they behold, and that that reality is their Master whom they had known before. How this is consistent with the implications of vss. 31, 36, or what it involves as respects the post-resurrection life of Jesus or of the children of God in general, it is useless to speculate. The one thing which the narrative is intended to convey is the *reality* of the Jesus who appeared to the disciples.

306*b* (§ 146). **John 20:19–25.**—*Vs. 20*, "his hands and his side": pierced by the nails and spear; cf. John 19:34; 20:27. On vs. 21, see John 17:18. *Vs. 22*, "breathed on them": the breath, as that the continuance of which proves life and the cessation of which means death, was from the earliest times associated with the spirit and the word for breath is also the word for spirit in both Hebrew and Greek. Here the breathing on the disciples symbolizes the impartation to them of that Holy Spirit which was in him. On vs. 23, see Matt. 18:18; cf. paragraph 172*b*, and see also I John 5:16, 17. Possession of the Spirit of God would enable them to distinguish the unrepentant from the really repentant sinner.

Vss. 24, 25. Note the absence of Thomas and his attitude when he heard what had happened. These verses will be considered later.

307. **The Order of Events on the Day of the Resurrection.**—We have an account of the events of this day in each of the four evangelists. We have also a valuable though brief statement by Paul in I Cor. 15:4–8 which was written before any of the gospels. These accounts are independent and written from different points of view.

It is difficult to determine from them the exact order of events; see what is said at the beginning of paragraph 303*d*. Yet a reconstruction which can claim probability for itself is not impossible. The supposition that all the women came to the tomb together, but that Mary, turning back before the others had reached the tomb, became separated from them, is not in itself an improbable hypothesis, and goes far toward solving some elements of the problem. The story will then read in brief thus: All the women came to the tomb together; Mary seeing the stone rolled away waits to see no more, but runs to tell Peter and John; the other women continue on, enter the tomb, see the vision of the young man, and return and bring the disciples word; Peter and John come to the tomb, not having met the women, see the clothes lying in the tomb, and return home; Mary, coming more slowly, reaches the garden, sees first the angel and then Jesus; the other women also, perhaps returning under an impulse similar to that which drew Mary, return and are met by Jesus; while these events are happening the two set out to Emmaus, having heard only the first report of the women and that of Peter and John, but no news of the actual epiphany of Jesus. This reconstruction takes each narrative at its face meaning, except that it assumes that the epiphany of Matt. 28:9, instead of occurring, as the narrative naturally suggests, while the women are on the way to take to the disciples the message of the angel, in fact happened after that message had been delivered. For "ran to bring" in Matt. 28:8 we in effect read "ran and brought."

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308. **Questions and Suggestions for Study.**—(1) How many of the gospels contain records of the appearance of Jesus after his resurrection? (2)* What important testimony to the resurrection is found in the New Testament outside of the gospels? (3)* What order of events for the resurrection day seems to you most probable?

(4) Why did the women come to the sepulcher? (5) What suggestion is there in the addition of the word "and Peter" in Mark 16:7? (6)* What is the conclusion of scholars as to Mark 16:9–20? (7) What portions of the resurrection story does Matthew most emphasize? (8) What, Luke? (9) Tell the story of the movements of Mary Magdalene on the resurrection morning. (10) Tell the

story of Peter and John. (11) By what words did Jesus show his continued intimate interest in Mary and in the disciples?

(12) Tell connectedly and as a whole the story which the soldiers who guarded Jesus' tomb would have told, if truthful, using the facts given in Matt., chaps. 27 and 28.

(13) What were the two disciples talking about on their way to Emmaus? (14)* What does their reply to Jesus as given in vss. 17–24 show as to the view they entertained about him? What as to the state of mind of the disciples between the burial and resurrection of Jesus? (15)* What error in their conception of the Messiah did Jesus point out? (16) How did he show them their error? (17) What new feeling toward their traveling companion do the words, "Abide with us," indicate? (18) What brought about this feeling? (19) How did Jesus become known to these disciples?

(20) What did the words, "Peace be unto you," from the lips of Jesus mean to the ten apostles on the evening of resurrection day? (21) What may they mean to us today as to the influence of Jesus in the world? (22) What difficulty is suggested by the narrative as to the nature of Jesus' resurrection body? (23)* What one fact was the appearance of Jesus on resurrection day evening intended to convey to the apostles? (24)* What did the breathing of Jesus upon the apostles signify? (25) What did the absent Thomas say when the visit of the risen Jesus was reported to him?

309. **Constructive Work.**—Write chap. xxxix of your "Life of Christ," detailing the most important events of resurrection day in the order given in paragraph 307, and showing the part taken by Mary Magdalene, Peter and John, the disciples on the way to Emmaus, and the ten apostles in the evening.

310. **Supplementary Topics for Study.**—1. A detailed statement of the events of resurrection day in order, with the record of each authority in parallel columns.

BURTON AND MATHEWS, *Life of Christ*, paragraph 337.

2. The "things concerning" Christ in the Old Testament (Luke 24:27).

3. The significance of Paul's testimony to the resurrection.

CHAPTER XL

SUBSEQUENT APPEARANCES AND THE ASCENSION

311 (§ 147). **The Appearance to Thomas with the Other Disciples.** John 20:26–29.
312 (§ 148). **The Appearance to Seven Disciples by the Sea of Galilee.** John 21:1–24.
313 (§ 149). **The Appearance to the Eleven on a Mountain in Galilee.** Matt. 28:16–20. Mark 16:15–18.
314 (§ 150). **Christ's Final Appearance and His Ascension.** Mark 16:19, 20. Luke 24:44–53.
315 (§ 151). **The Conclusion of John's Gospel.** John 20:30, 31. John 21:25.

311 (§ 147). **The Appearance to Thomas with the Other Disciples.—John 20:26–29.**—*Vs. 26*, "after eight days": i. e., a week later, counting as they did both the day from which and the day to which; consequently on a Sunday also. The incident here given should be read in connection with John 20:24, 25. The unbelief of Thomas may have been the reason why the apostles tarried in Jerusalem for a week instead of going at once to Galilee; see Matt. 26:32; Mark 16:7. *Vs. 27*, "reach hither thy finger," etc.: Jesus always refused to manufacture evidence to convince those who did not wish to believe. But he is most considerate of the weakness and doubt, even the blameworthy doubt, of those who are willing to believe. Cf. John 1:46–51. *Vs. 28*, "my Lord and my God": not an identification of Jesus with God the Father, but a glad recognition that Jesus, as the revelation of the Father, is for him both Lord and God. Thomas, though critical by nature and slow in reaching his conclusions, was sincere and capable of intense loyalty; cf. John 11:16. *Vs. 29*, "blessed are they that have not seen, and yet have believed": i. e., who have accepted good testimony. He who will learn by experience does well; but he does better who is willing also to accept the testimony of good witnesses. This important truth is repeatedly emphasized in this gospel.

312 (§ 148). **The Appearance to Seven Disciples by the Sea of Galilee.—John 21:1–24.**—This whole section constitutes an appendix to the Gospel of John, which has already been brought to a conclusion in 20:30, 31 (§ 151). It seems to be from the same hand as the rest

of the gospel, but has been added after the gospel was regarded as complete. The motive of its addition is probably to be found in vs. 23. John's survival to extreme old age had given rise to the interpretation of Jesus' words to him as a prediction that he should not die. When, therefore, he died, his death would seem to disprove Jesus' prediction, and so to discredit both disciple and Master. Hence there arose the necessity to point out exactly what Jesus had said and what it meant.

Vs. 3, "Simon Peter saith unto them, I go a fishing": Peter was as usual the leader. We may well try to imagine the feelings with which the apostles returned to the familiar lake from which Jesus had called them to be fishers of men (see Luke 5:1–11). They had probably often looked back with longing while they were living their life of sorrow, excitement, and perplexity with Jesus to their free, quiet days upon the blue waters and now eagerly find rest from the intense strain of the last few weeks in revisiting the scenes of their youth. For a good view of the Sea of Galilee, see Underwood, Stereograph No. 36. But "freely had they received" from the Master and freely should they give to others. So they were called to new responsibilities and dangers. What the future had in store of self-sacrificing service they had probably as yet very little conception, but the preaching tour under the supervision of Jesus described in Matt., chap. 10, and the words of Jesus in John 15:20—16:4 may have given to some of them a glimmer of the truth.

Vs. 7. The action of John and of Peter as described in this verse is in each case characteristic. The spiritual perception of John is keener and he first recognizes Jesus, but Peter is the first to act. It is customary to speak of Peter as "impetuous." He certainly was, but that alone would not account for the success of his life. This must be explained by the full and harmonious development of his affections and his will. There beat beneath his fisherman's coat a great warm human heart and at the beck of his heart stood a will alert, constant, and heroic. "Girt his coat about him (for he was naked)": a detail evidently reported by John as an eyewitness. The reverence of Peter for his Lord leads him to cover his body even in his excitement. *Vs. 15*, "more than these:" probably more

than these other disciples, and the words would recall the boastful words of Peter in Mark 14:29.

In *vss. 15–17* Jesus recommissions, as it were, the disciple who had denied him, emphasizing his duty to care for his brethren (cf. Luke 22:32). Much—probably too much—has been made of the difference between the two words for "love" in this passage (see margin of the Revised Version). The variation is probably, like the change "lamb" to "sheep" and "feed" to "tend," merely rhetorical. "The third time": probably because Peter had denied Jesus three times; cf. Luke 22:61, 62. *Vs. 19*, "signifying by what manner of death he should glorify God": the language of Jesus doubtless referred primarily to the feebleness of old age, and the necessity of depending upon others, thus intimating how long continued and arduous would be the task and service which he was giving him. But when, as tradition says was the case, Peter had died by crucifixion, then Christians saw in the words a reference to this fact also.

> The yoke of love which binds us to our fellows is sometimes not easy, and the burden of caring for them not light; but, on the whole, it is better and nobler to be a drudge and a slave at the bidding of love than to be a free man through the emancipating power of selfishness. Better Peter bound by others, and led whither he would not, as a good shepherd to be sacrificed for the sheep, than Simon girding on his own garment, and walking along with the careless jaunty air of a modern pococurantist.—BRUCE, *Training of the Twelve*, p. 522.

Peter and John, prominent throughout the ministry of Jesus, come yet more conspicuously before us in the events of the Passion Week and what follows. Fortunate indeed was it for the early church that it had two such leaders to guide it and to toil together for its welfare.

On vs. 23, see the beginning of this paragraph (312) above.

Vs. 24, "this is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true": this verse is evidently shown by the "we" of the last clause to be, not from the hand of the disciple referred to in the first clause, but from persons who knew him and the trustworthiness of his testimony. The disciple is evidently the one mentioned in vss. 20, 23, and, as vs. 20 clearly shows, one of the Twelve, and of the inner circle of the Twelve, and can have been no other than John. The verse is

thus a very early testimony to John as the source of the narrative, and the word "wrote" naturally implies that he left his material, in part at least, in writing. Cf. paragraph 15.

313 (§ 149). **The Appearance to the Eleven on a Mountain in Galilee.—Matt. 28:16–20.**—*Vs. 16*, "the eleven disciples went into Galilee": in pursuance of the command given them (Mark 16:7; Matt. 28:7, 10); this gospel passing over all the appearances in Judea. "Unto the mountain where Jesus had appointed them": this appointment of a place of meeting is not elsewhere mentioned, nor can the location be determined. *Vs. 18*, "all authority hath been given unto me in heaven and on earth": cf. Mark 2:10; John 5:26, 27; 17:2; and especially John 3:19–21. As the revelation of God he is for men the representative of the Father. By their attitude toward him men determine their destiny for this world and that which is to come and to him all workers in the kingdom look for leadership.

Vs. 19, "go ye therefore and make disciples of all the nations": these words express the missionary spirit which is itself the spirit of Christ. Possession of saving truth carries with it the obligation to give this truth to those who do not possess it. The followers of Jesus, having found in him a Savior, and in his gospel a message of truth and salvation, can but give that message to all, even to the ends of the earth. The limitations of former times, even that imposed by Jesus himself (Matt. 10:5, 6), could not be other than temporary. Though necessitated by the hardness of men's hearts, or the expediency of moving step by step, beginning with the Jews, and passing from them to the gentiles, they could not be permanent, and are now set aside in this world-wide commission. "The man who wants to work for Christ must share the horizon of Christ; the man who truly stands beside the Son of God will see the world as he saw it." "A young man of today must learn to think world thoughts in terms of the kingdom of Jesus Christ." As to the bearing of the "Great Commission" on one's life work see paragraphs 149*b* and 154, 5.

Vs. 20, "teaching them to observe all things whatsoever I commanded you": the work of the apostles—now such in a new sense—is to teach the kingdom and dominion of Christ. Note the prominence of teaching in the missionary work commanded by

Christ. See also the phrase "make disciples," i. e., learners, in vs. 19. It is a most interesting fact that this aspect of missionary effort has gained greatly in emphasis in recent years and that several missionary societies are raising large endowments for this specific purpose. Americans are doing more today toward teaching the world than any other nation. See "American Teaching around the World," *The World's Work*, February, 1908. "And lo, I am with you alway": Jesus is not to withdraw from his kingdom, or from active partnership with his disciples in the work which he has left them to do. As before his death he announced his return (cf. notes on John, chap. 14, in paragraph 282*c*), in the confidence that his work on earth was not yet done, so now he assures his disciples of his continual presence with them in their work. "The end of the world": more exactly, "the consummation of the age," i. e., the end of that development through which the kingdom passes from feebleness to supremacy. The promise of Jesus' presence with his disciples and missionaries is still being fulfilled, as they carry on that leavening of society which will yet transform it into the kingdom of God.

314 (§ 150). **Christ's Final Appearance and His Ascension.—Luke 24:44–53.**—Vss. 44–49 are peculiarly difficult to locate chronologically. Luke (mentioning no appearances of Jesus in Galilee) connects them immediately with the appearance on the evening of the resurrection day (cf. Luke 24:36–43). *Vs. 49* seems, however, to leave no room after this event for the appearances in Galilee related by Matthew and John and so forbids our placing it before §§ 148, 149. The resemblance of vss. 46, 47 to Matt. 28:19, 20 suggests that these verses are another statement of the Great Commission; while vs. 49 reminds us of John 20:22. Probably verses 44–49 are best regarded as an independent record of words of Jesus spoken at different times in preparation for his coming ascension. The period during which they might have been spoken was forty days; see Acts 1:3 and the title of Part IX of this volume.

Vs. 44, "the law of Moses, and the prophets, and the psalms": this was the common Jewish division of the Old Testament scriptures; they designated as "prophets" several books called by us historical,

and under the title "Psalms" they included all the so-called poetical books and several historical. *Vss. 45, 46.* Cf. Luke 24:25–27. *Vs. 47*, "beginning from Jerusalem": this phrase, peculiar to Luke, by no means implies a restriction of the efforts of the apostles to their own people or capital city (a conception distinctly excluded by the preceding phrase), but emphasizes the necessity of making the city where Jesus had been put to death and where he had risen from the dead the starting-point for their world-wide work. Strategically such a course was for many reasons the only possible one. *Vs. 48*, "Ye are witnesses": this is central for the later work of the apostles, both in Jesus' thought and in their own; cf. John 15:27; Acts 1:8, 21, 22; 2:32; 3:15; 4:33; 5:32; II Peter 1:12–18; I John 1:1–4. On vs. 49, cf. Acts 1:4, 5.

On vss. 50–53, see also Acts 1:6–14, and allusions to the ascension in John 6:62; 20:17. For the scene of the ascension, see Underwood, Stereographs Nos. 12 and 32.

315 (§ 151). **The Conclusion of John's Gospel.—John 20:30, 31; 21:25.**—These verses constitute no part of the gospel narrative. The gospel was originally intended to end with chap. 20, and vss. 30, 31 are the writer's statement of his purpose in writing. "Many other signs" probably refers especially to the signs of his resurrection (cf. Acts 1:3), meaning many besides these that are recorded in chap. 20; yet "these" things that "are written" probably include, by implication at least, the whole book. The purpose of the record is first intellectual, to maintain the conviction (cf. paragraph 15) that Jesus is the Christ, the Son of God; but this itself has for its purpose the maintenance, on the basis of such conviction, of life in his name, of life-fellowship with God (cf. paragraph 283) through Jesus Christ accepted as his Son.

Chap. 21 is itself an appendix to the gospel (see paragraph 312; first part), and vs. 25 is probably not from the hand of John himself, but an addition by the same persons who in 21:24 certify who wrote the book. The first clause repeats in effect 20:30; the second clause is an oriental hyperbole emphasizing the incompleteness of the written records of the life of Jesus.

316. **The Fact of the Resurrection and Its Significance.**—To concentrate attention exclusively on the gospel records of Jesus' appear-

ances after his crucifixion and burial is to miss the real force of the evidence for his resurrection. To appreciate this, several other facts need to be borne in mind.

It is clearly testified by the gospels that Jesus expected and predicted that he would rise from the dead. The correctness of the record in this respect is, moreover, confirmed by the testimony as to his teaching concerning the resurrection of the righteous in general, and his whole doctrine of the fatherhood of God. Believing (see especially Mark 12:24–27) that no one who is in loving fellowship with God can perish, he could not but apply this reasoning to himself, and could not but believe therefore that, though he was to die on the cross, yet such death could not interrupt his life with and unto God. Nor is there any reason to doubt the record of the evangelists that he predicted that he would rise after three days. Conscious of a relationship to the kingdom of God on earth which was unique in its importance, he could not doubt that his separation from that work by death would be very brief. Such then being his own expectation and faith, we can but be assured that he did in fact live after death, and this on just the ground on which he himself argued it for others; it is impossible that the Son of God, the object, the preeminent object, of God's approving love, should perish.

But resurrection undoubtedly involves more than continuance of existence. Could we conceive that Jesus at his death, though continuing to live and even to enjoy "the glory which he had with the Father before the world was," yet ceased to have any relation to, or part in, the kingdom of God on earth—that could not be to us his resurrection. Nor is this what Jesus meant to predict. He believed that he was to continue, not only in the enjoyment of God's favor, but in fellowship with his disciples and in the work of the kingdom. And this it is that is really important for Christian faith. In what sense the risen Jesus had a body, and what was the nature of that body, how he could eat, and show them his hands and his feet, and yet appear and disappear at will—these are matters of little or no importance compared with the question whether Jesus lived after death, in the enjoyment of God's favor, in fellowship with his disciples, active in the work of his kingdom.

That he did thus live we have many and strong reasons to believe.

Our gospels, despite all their differences in detail, yet bear concurrent testimony to the confident belief of the Twelve that Jesus manifested himself to his disciples after his death and talked with them. The testimony of the apostle Paul, moreover, is of peculiar significance. Writing as he did even before the earliest of our gospels was written, while nearly all the Twelve were still alive, himself a contemporary with Jesus, who knew both all that the Jews alleged against the fact of the resurrection and the testimony of the disciples to the fact, he brings us, at the very least, conclusive evidence that Peter and James, and a multitude more, confidently believed that singly and in large companies they had seen Jesus and had heard him speak after he came from the tomb, and himself testifies that, despite his former rejection of Jesus and his knowledge of all the Jewish objections to Jesus' resurrection, he regarded this testimony as conclusive.

To the belief of the apostles and others that they saw Jesus and heard him speak is to be added the testimony of the gospels that the tomb was empty the second morning after the crucifixion. In itself this might result from a variety of causes. Yet the attitude of Paul in the matter seems, in fact, to exclude all explanation save that Jesus actually rose from the dead, and so to bring to us such confirmation of the fact of the resurrection as was given to the Twelve by the sound of his voice and the touch of his hands. That the tomb was actually empty there can be no doubt. Had it not been so, Paul must have known it, and a belief in the resurrection in the sense in which he understood it would have been impossible to him. Indeed, it would have been so to the Twelve also if the Jews had been able to point to the body still in the tomb. In like manner is the hypothesis that the body was stolen rendered highly improbable. Had the Jews stolen it, Saul would in all probability have known the fact through his association before his conversion with the leaders of the Jews in Jerusalem. Had the disciples stolen it, they would not have accepted the fact of the resurrection, knowing that they were themselves responsible for the empty tomb.

And finally it is to be said that the history of the apostolic church and of the Christian centuries constitutes a mighty confirmation of the essential fact of the resurrection. It is beyond all controversy that the early church built its apologetic, and in a sense its faith, on

the evidence of, and testimony to, the resurrection. The Christian church believes today, as it has always believed, in the continued presence and activity of Jesus in his church. This does not establish the accuracy of the early record in its details, nor does it vouch for all the theories of the resurrection that have been held in the church. But historic Christianity itself is an effect which demands a cause, and to no cause can it be so rationally referred as to that which the early church accepted as an unquestionable fact, that the Christ who lived in Galilee and died on Calvary still lives, as he promised that he would, working in his kingdom on earth.

"These (things) are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

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317. **Questions and Suggestions for Study.**—(1)* What appearances of Jesus later than the resurrection day are recorded in the New Testament? (2) Who are the witnesses for each of these? (3) How does the incident recorded as to Thomas illustrate his character? (4) What light on his character do we get from another gospel incident? (5) Is actual personal experience necessary to belief? What may take the place of such experience?

(6) Why was the incident in John 21:1–24 probably recorded? (7) How does this incident show that privilege carries responsibility with it? (8)* Explain the emotion of Peter under the repeated questioning of Jesus. (9) What do you understand was the commission given to Peter? (10) Does the prediction of John 21:18 mean that Peter's old age would be unhappy? Explain your answer.

(11)* What is the meaning of Jesus' Great Commission to his disciples? (12) What is the reason of the difference between this command and the earlier one to preach to Jews only? (13) Does our duty in reference to the evangelization of the world rest solely upon this command, or would it be the same if we had no record of it? (14)* What encouraging promise does Jesus give those who obey his command? (15) By what process is the world to be won for Christ?

(16) What is the peculiarity of Luke's version of the Great Commission? (17)* What is the meaning and reason of the phrase

"beginning from Jerusalem"? (18)* In telling about Jesus what unique advantage did the apostles have? (19) What gift was to come to the apostles after the ascension and before they entered on their witnessing work?

(20) What is the significance of Jesus' prediction of his resurrection in relation to the facts? (21) What to your mind are the strongest proofs of the resurrection? (22)* What in respect to the resurrection of Jesus is of the highest significance for Christian faith? (23)* What relation did the resurrection have to the founding of the Christian church and the faith of its early members? (24) What relation has the fact of historic Christianity—the rise and development of Christianity—to the fact of the resurrection?

(25) What does the Fourth Gospel state as its purpose? Explain the meaning of John 20:30, 31. (26)* How is that purpose related to the purpose of the gospels as a whole; of the whole New Testament; of all study of the New Testament?

318. **Constructive Work.**—Write chap. xl of your "Life of Christ," relating the appearances of Christ after the resurrection day. Emphasize especially the commission to Peter and the "Great Commission."

319. **Supplementary Topics for Study.**—1. The basis of Jesus' confidence that he would rise from the dead.

2. The effect of the resurrection on the Twelve in respect to their conception of the Messiah's work. Compare the evidence of the gospels as to their thought before the resurrection with that of the Acts and the epistles as to their later thought.

3. The life and character of Peter.

4. The life and character of John.

BROWNING, "A Death in the Desert."

5. The character of Peter and John compared.

BRUCE, *The Training of the Twelve*, pp. 480–87; 525–27.

6. The Great Commission in the light of today.

The last annual reports of the great denominational missionary societies or the last numbers of the *Missionary Review of the World*, New York; *Centenary Missionary Addresses*, American Baptist Publication Society.

320*. **Review Questions.**—(1) Name the nine parts of Jesus' life. (2) What two gospels contain a story of the infancy? (3) What gospel is the only authority for Jesus' early work in Judea? (4)

What gospels tell the story of the Galilean ministry? (5) Which gospel gives the fullest account of the Perean ministry? (6) What gospel narrates most fully the work of Jesus in Jerusalem in all periods of his ministry?

(7) What did Jesus seek to attain in the Galilean ministry? (8) What were the methods by which he sought to accomplish this end? (9) How far did he succeed in these efforts? Describe the situation at the close of the Galilean ministry. (10) Describe the work of Jesus in the Perean ministry. (11) Characterize the work of Jesus in the Passion Week in relation to the Jewish leaders. (12) Describe his work in this period in relation to his disciples. (13) What were the causes which brought about the death of Jesus? (14) Why was he put to death at the hands of the Romans?

(15) When did Jesus first distinctly recognize himself to be the Messiah? (16) When did he first distinctly announce his messiahship to others? (17) When did he begin to foresee his death at the hands of the Jews? (18) When did he first predict his resurrection? (19) What was it in the life and teaching of Jesus that aroused antagonism to him? (20) Could Jesus have escaped rejection and death? (21) Why did he not do so?

(22) Name several of the great discourses of Jesus and tell the theme of each. (23) What did Jesus mean by the kingdom of God? (24) By what means did he seek to found and develop it? (25) What means did he take to secure the continuance of the work which he began? (26) What sort of men did Jesus select for his inner circle? (27) What qualities did he strive to develop in them? (28) By what methods and processes did he strive to develop these qualities? (29) What were the greatest lessons in regard to himself and in regard to personal character which he taught them? (30) How far was Jesus' training of the Twelve successful? (31) What were Jesus' most prominent qualities as a teacher? Illustrate.

(32) What is the central thought of the moral teaching of Jesus? (33) What is the central idea of his religious teaching? (34) What conception of the mission and character of Jesus did he himself hold? (35) What is the relation of Jesus' character to his teaching? (36) What to you is the central significance of Jesus' life? (37) Of his death? (38) Of his resurrection?

(39) Why is the teaching of Jesus authoritative for us? (40) What place in the history of the world is to be assigned to Jesus? (41) What place in the life of the world today?

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

—WHITTIER, "Our Master."

INDICES

INDEX OF NAMES AND SUBJECTS

This index is not intended for a concordance, but in general as a guide to material contained in this volume additional to the Bible text and explanatory of it. To find discussion of Bible words and passages use a concordance in conjunction with the index on p. 304.

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